ANTIDOTON:

OR

A SOVERAIGNE REMEDIE AGAINST SCHISME AND HERESIE:

Gathered to Analogie and proportion of Faith, from that Parable of Tares.

MATTH. 13.

Aug. ep. 3. Nullorum disput. &c.

We ought to haue no men their disputations (although men Catholike and praise worthie) in that count as we haue the Canonicall Scriptures: so that it should be vnlawfull for vs to improue and refuse some things in their writings, if happily we finde that they thought otherwise then the truth hath. Such a one am I in other mens writings, and so would I haue others to vnderstand of my writings.

LONDON
Imprinted by Iohn Wolfe.
1600.

Principall positions proued in the discourse of the Parable.

1 That the kingdome of heauen (*Math.* 13.24.) it is not vsed for the state of the world, but of the new Testaments Church.

2 That the Church is Catholike, and in some measure euer visible in this life.

3 That the Church of Christ was planted here in England, in the Apostles times: and continued notably vncorrupted till about, *Anno Domini.* 600.

4 That Anti-christianitie (or the marke of the beast) it is not considered in separable accidents all corruption in faith or manners: but in that is essentiall and fundamentall.

5 That the Tares in this Parable are wicked within the Church, and visible to the gouernors thereof.

6 That the Tares are onely such wicked as cannot with Churches peace and safetie be pulled vp.

7 That such Tares are of holy pollicie to be permitted: and yet no defilement to spirituall communion.

8 Brownists out ward ordination, proued more against Christes rule, then euer any was before.

9 That difference of torment and measure of glorie, abideth the damned and saued.

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TO THE RIGHT HONORABLE HIS VERIE GOOD LORD, SIR EDMVND ANDERSON KNIGHT, Lord Chiefe Iuſtice of her Maieſties court of the common Pleaes.

THree mightie men, bringing of [a] Bethlehems waters vnto Dauid, he powres it foorth before the Lorde (not quenching bodies thirſt therewith) becauſe it was purchaſed with liues hazard. Vnto your Lordſhip I humbly preſent a moitie of waters drawne from myſticall Beth-lehem (the houſe of Bread, the Church of Chriſt Ieſus) and they not purchaſed with leſſe then the hazard of my bodie and ſoules ſaluation. If your Lordſhip ſhall deeme it good they be powred forth before the Lord for erudition to the ſoule, it is that I couet, and which ſome thirſtie ſoules deſire with great appetite. Dutie calleth me to offer it, and the experience I haue of your Lordſhip, tendring my good, it emboldens my preſentation.

a 2. Sam. 23. 16. 17.

[b] Pythagoras hauing inſtituted his Puple in the firſt place to worſhip (Θεὸν ἀθάνατον σέβειν) the immortall God; he in the ſecond place inioyneth that he reuerence (ἥρωας ἀγαθοὺς) preexcelling Heroiks. Which Heroicall Perſonages are of auncient Heſiode couched in his fourth age ([c] after them of Golde, Siluer, Braſſe: but

b Pythag. in his golden Epiks: the very exordium.

c Heſiod in his opera and Die.

but before that of yron obdured) and determined for such, as had care of executing iudgement and Iustice by Land and Sea: maintaining and vpweilding the same by magnanimious and martiall valour: for the which they are tearmed there, Semi-
p Psal.82.1.6.7 Dijsts: *but in sacred writ,* d Gods: *because his word is* e *committed to such in his Church.*
e Iohn.10.34.35.

When I remember the vnion of your Lordships house with that of the right Woo. Moon-suns (*a family to whom I haue owed much from my young yeares*) *I then methinks see* Wisdome *and* Warre *conioyned: without either of which, no common wealth can endure: and by the continuance of both which, my simplicitie hath been sheltred, and my innocencie shielded. So that I* (*if any*) *haue cause to auow allegiance* (*not* Tam Marti quam Mercurio, *but*) *to the Christian subiects of* Wisdome *and* Valour. *The schedule I present, it is an exposition of that*
p Mat.13.24. &c. f *Parable of Tares, propounded by our Lord and Master* Christ Iesus. *Wherein is considered, first, the glorious estate of the New-testaments Church, first planted throughout the world by the Ministerie of the Apostles: then secondly, the corruption thereof through Ministers sleepie negligence: yea, the corruption so deeply setled therein, as well it might be in these latter times* Reformed, *but neuer quite purged of visible euill* (*nor* Replanted) *vntill the Sonne of man in his great day of haruest, doe that by the ministerie of his Angels. A doctrine so necessary, as without the knowledge thereof, a man shall either rush on the error of the right hand* (*through desperate vn-bridled Zeale*) *or on that on the left hand, through a frozen cold securitie.*

Such being my dutie, and such my presentation, I humbly so remaine

Your Lordships dutifull Suppliant,

HENOCH CLAPHAM.

TO ALL SVCH SPECIALLY, AS whoſe ſoules diſtreſſed with our ages con-

trouerſies, doe deſire reſolution drawen from reaſon and experience.

IF he be accurſed by the law, that ſets the blind out of his way, what better is his ſtate that heareth the worde of an oth, and (though he can) will not giue in teſtimony of the truth? Sure, he ſhall beare his iniquitie. Theſe two lawes haue enforced me, firſt publikely to preach; then ſecondly to publiſh the ſequell in print. And ſo much the more, as the former two decrees of mount Sion, they concerne neerer then many.

A notable Motiue to the publication hereof.

In my firſt looking after religion, my lot was to aſſociate ſuch onely, as onely taſted and affected another kind of miniſterie, which (as they ſaid) yet we had not in England. And that they learned the miniſterie of Paſtor, Doctor, Elders, Deacons, Widowes, due to euerie particular Church. Thoſe words I ſoone learned: as alſo, that the Paſtor was to exhort, the Doctor to teach or deliuer doctrine, the Elders to gouerne and exerciſe the diſciplin all cenſures in common with Paſtor and Doctor, the Deacons onely to attend poore and loue-feaſtes, the widowes to wait on the ſicke.

A ground of the Authors aberration.

That platforme once ſwallowed, I then was eaſily perſwaded that our Biſhops, their Ordinations and all miniſterie ſtanding vnder them, it was Antichriſtian, and an Image of the beaſt. And looke how many corruptions, ſo many markes of the beaſt, which whoſoeuer receiued in forehead or hand,

euen all such should drinke of the cup of the wine of God his wrath.

The authors voyages, yer he could be resolued.

All this so hanging togither, except I would practise contrarie to my perswasion, (as many deceitfully haue done) out of the land I must, as I loued my libertie. I did so. First into the Low-countries I went, Afterwards into Scotland. After that againe into the Low-countries. Then againe into Scotland: And once againe into Netherland, &c. Sometimes haled by this faction, sometimes pulled by that faction. But (the Lord being mercifull vnto me) howsoeuer I was notablie distract about externall Church-gouernment, yet (as all my printed bookes will testifie) I kept me euer fast vnto the maine point, that is, vnto the foundation of the Gospell, I had before here receiued: and had in Lancashire for some two yeares publikely ministred, being before (now some nine yeares since) ordained fully thereto by Bishop *Wicham* then Bishop of Lincolne.

The time when, and Bishop by whom he was ordained to Presbyteral function.

A meanes for his setling and seducement.

About some fiue years since, it pleased God to giue me an earnest desire to search antiquitie, if happily that way I might find any assured footing of scriptures sence, touching externall Church orders. Togither with this desire, the Lord afforded me plentie of bookes, first in Scotland, after in Netherland. The more I read those writers that liued in the first 400 years, the more I perceiued the former scales to fall from mine eies. And as the light of the faithfull increaseth till it be perfect day; so, togither with my last returne for England, the foggie mist was risen and fled, the Sunne of righteousnesse shined vpon me: and that (to the praise of God be it spoken) in such euidence of scripture, as I hope my selfe enabled to draw (as on a table) an euident *Idea* and shape of that miscarying way, if so men will waigh it in simplicitie of spirit. Yet this must here be done but briefly according to the nature of an epistle.

Pastors and Doctors, their late description of offices, too to fantastical and new.

Pastor and Doctor are distinguished by them (from *Rom.* 12. *v.* 8.) by exhortation and doctrine. The Doctor is to be first exercised in doctrine, the Pastor in the second place is to exhort from that doctrine. From hence then must needs follow: first, that the Doctor is aboue the Pastor; seeing the Pastor

but

but buildeth vpon the doctrine of his Doctor: Euen as the Apostles laying the foundation, then were in an higher office then the Euangelistes or Pastors that but builded on the Apostles ground. And for this consideration, the Apostle *Paul* would not worke vpon others building. The order then must be thus; *Doctor, Pastor*. And in *Rom.* 12.7. Doctrine indeed is put before exhortation. Secondly, if doctrine and exhortation distinguish them, then it shall be as verily sinne for the Doctor in his exercise to meddle with exhortation, or for the Pastor to meddle with doctrine, as it was for *Vzzah* an inferiour Leuit to touch the Arke of God (though in a danger to fal) which medling with the Arke distinguished *Aarons* family, from the other two Leuits. Thirdly, then it skilleth not though the Pastor be a man of no learning (for all the learning to speake of, lieth in a deliuerie of the scriptures naturall sense, with a drawing out of his proper doctrine:) and to exhort, is so farre inferiour to doctrine, as the application of the medicine (to a seen sore) doth vtter no such knowledge, as the prouision and composition of the medicine. If they say, the Pastor is to exhort, but not *onely*, he may *also* teach: the like (say I) with as good reason may be spoken of the Doctor, not onely to teach, but principally. Which toyish order of teaching & exhorting, as no reformed Church abroad is acquainted with it (for they acknowledge no sole Doctor, but of the schooles) so their distinction of *Not onely*, but *principally*, as it may be vsed likewise in the following offices, so let vs see how much it maketh for them.

The Elders they distinguish by *Ruling* (from 1. *Tim.* 5.17.) as the Pastor and Doctor, by the *word* and *doctrine*. Here say they, are both sorts of Elders: Rulers in the first place, teachers in the second. First, touching the termes (*word* and *doctrine*) doctrine being onely that which is drawne from the word, here so is no speech of the Pastor and his exhortation: and so no double honour for the Pastor. Secondly, if by *Ruling* in the first place, be meant *onely* a gouerning of the Church without doctrine, then the deliuerer of the word and doctrine last mentioned, he must be debarred Rule: rule appertaining to the first,

Their Lay-Elders as fond.

first; doctrine, to the second. If it be replied, that the Pastor and Doctor also are to rule though not principally: so others may aswell reply, the Elders are not onely (though principally) to be exercised in Ruledome, for they also may teach. That the Elders might onely rule, not teach; though they make him a Bishop (in english Ouerseer) yet they will vnderstand him vnder the word Deacon: for thus it is in the demonstration of discipline.

An inartificiall diuision in the Demonstration of Disc.

Offices simple are { Bishops { Pastors / Doctors ; Deacons or Church-seruants { Ouerseers / Distributors.

Marke well, how first he maketh two sorts of Bishops (Pastors and Doctors) then two sorts of Deacons; Ouerseers and distributors. First, a right plaine man may obserue, that to make an Ouerseer (or gouerning Elder) to be a Church-seruant, it is verie ridiculous. Secondly, to make Bishops one in the first diuision, & Ouerseers another in the second diuision: it is to make a difference between *I* and *I*: that is, a difference where none is. For Bishops and Ouerseers are all one: Bishops being the Greeke word, and Ouerseers the English. The diuision so of the offices, not onely void of diuinitie and art, but also of verie common sense. Yet a correction due to the sons of God, when they seeke to bring in their owne inuentions. But to what purpose haue they thrust the word Ouerseer vnder the word Deacon? Because forsooth in 1. *Tim.* 3. they would not vnderstand the office of Elders in the word Bishop: because it is there required, that euerie Bishop (or Church ouerseer) he should be *Apt to teach*: and they would haue Elders of another stampe. Whereas that in 1. *Tim.* 3. 1. 2. (together with *Act.* 20. 17. where Elders are by vers. 28. expounded Ouerseers or Bishops, on all which the Apostle enioyneth teaching as he before had) it plainly euinceth, that all Ouerseers are to be exercised in teaching. By both which plaine places, that more obscure place in 1. *Tim.* 5. 17. (*They that rule well are worthie double honour, specially they that tyre themselues in the word and doctrine*) it must be vnderstood, either of one and

the ſame ſort of Elders in the Church; wherof all deſeruing well, ſome (by reaſon of more trauaile) deſerue better: or elſe (whereto I rather condeſcend) the firſt is ſpoken of Ouerſeers to a particular Church: the latter (for *Kopiôntes* importeth wearisomenes by trauelling to and fro, as in *Iohn, Ch.4. verſ.6.*) it implieth ſuch Elders as *Paul, Iohn, Peter*, & others that trauelled from place to place, hauing care ouer many churches.

Touching the Deacons (who are to be employed *only* in and about the poore and tables) I take that *only* were better (as before) turned into principally: and that by reaſon of more ſufficient teachers preſent, as alſo ſuch occaſion about the tables and poore, as was in Ieruſalem at the time of their firſt inſtitution. But that there is no time nor place for the Deacon to preach and baptize, the ſcripture affordeth not that. The contrarie appeareth in *Philip*, preaching and baptizing in Samaria, before the Apoſtles came thither to promote him into an Euangeliſts place: or yet the Angell had called him to any buſines with the Eunuch. Beſides, ſeeing the ſcripture requireth ſuch a one to hold the myſterie of faith, to be full of the holy ghoſt, and of wiſedome, it plainly argueth, it is, becauſe he may aſſiſt in that buſines. And ſeeing (by all probability) thoſe ſeuen Deacons were of the 70 diſciples (for then they were in that Church; and be ſure that the people would chooſe the beſt) it cannot be auoided, but Deacons muſt be fitted that way: that ſo miniſtring well, they may be preferred in time to a greater degree.

Their Deacon mutilation.

For the Widowes in 1. *Tim.5.* there is no controuerſie: but that they ſhould be concluded from *Rom.* 12. 8. (*he that is mercifull*) that is, worſe then childiſh. For euerie child knows that *He* is not a *She*. The Browniſts to couer this foppery, they ſay not *Widowes*, but *Relieuers*: that ſo vnder this new word they may ſteale into ý Church, *Widowers*: ſo well as Widowes. Yet, where it is ſaid, they ſhould attend on ſicke, as ſcripture ſpeaketh of no ſuch matter; ſo, if we remember that ſhe muſt not be vnder 60. years aged, as alſo one that hath no helpe from her kindred, it ſhould ſeeme to me, that ſhe is rather receiued to be miniſtred vnto, then to miniſter.

Widowes too childiſhly concluded from Rom. 12. 8.

How the former affected, do cary themselues towards the Author reclaimed.

Vnder excellent termes, thus odde inuentions of men haue beene broached. First, condemning things at home which they soberly vnderstand not: secondly, applauding things abroad, which scripture and antiquitie neither vnderstand. Yet because first abroad, and now at home I resist those noueltie̅s according to knowledge: the Browniſts abroad sparse notable vntruthes against me (witnes those, to whom my treatise of the sinne against the holy ghost is dedicate) and the seditious at home quickly sup vp the euomitings of the Browniſt, that so thereby they may defile me and my ministery. The Pharisee an enemie to the Sadducee; the Sadducee to the Pharisee: but both will ioyne in one confederacie against the truth. Further then I haue sound reason, I desire not to be accepted: but if my reasons be equiualent to the waights of the sanctuarie, cast not the pretious pearle away because of the propounders basenes. The Apostle would know no one of the Lords people (no not Christ) according to the flesh: what art thou then to hold the faith in respect of persons?

An equall petition for reading the sequell.

Nine sermons I publikely and largely deliuered in Southwarke by London, vpon the Parable of tares. That I haue drawn into the compasse of one sermon for thy good. Common doctrines of ordinarie course I here haue omitted, holding me (for the most part) vnto certaine grounds of controuersie, by the which disquieted soules may be setled. I choose this Parable before other scriptures, because it is a ground of grounds for direction vnto Churches state and condition: the verie scripture which many peruert to their owne ruine: and yet (*ni multū mentior*) the first scripture whereby I recouered my standing. Pray in humilitie yer thou read. Read without preiudicate affection. Ponder what thou readest: But giue no definitiue sentence, before thou haue read the whole. What here may be deliuered too succinctly, that (if God will) may once be deliuered more largely. Meane time, be thankefull vnto God for this, and helpe me with thy prayers.

The Lords most vnworthie,
Henoch Clapham.

Math. 13. 24.

Another Parable put he forth vnto them, &c.

SEeing speech is here of a Parable, it would be considered, first, whether the word carie with it mo senses then one in Canonicall writ: and then, in what sense it is peculiarly vttered.

For varietie of sense, I rest well resolued in that auncient collection of the Greeke father *Chrysostome:* who vpon the 48. Psalme according to the *Septuagints* or Greeks account (for they ioyne the 9. and 10. Psalms in one; with vs and the Hebrew distinctly two: and then for keeping the number of 150. psalmes, they cut the 147. psalme into two: beginning their 148. with the 12. verse, *Laud the Lord O Ierusalem, &c.* which account the old Latine also obserueth) on the same 48. psalme, he collecteth two senses from the olde Testament, according to the *Septuagints* version: and other two senses in the new Testaments Greeke: that is, foure senses in the whole.

In the olde Testament, he first obserueth it for a *Rebuke* or opprobrie: as where in psalme 44. we read, *Thou hast set vs for a Parable*, that is, for a by-word or marke of rebuke. And in *Iudges* 14. 14. it is taken for a *Riddle*: where of *Samson Be-dan* (sprong of *Dan*) it is written, *Out of the eater came sweet, &c.* which in vers. 12. is termed well a Riddle, but in the Greeke, a Parable. In the new Testament lieth other two senses, which *Hysteron proteron* (for methode sake) I rehearse thus. In *Hebr.* 11. 19. (speech hauing passed of *Abraham* his offering *Isaac*) it is said, *That from the dead he receiued him* (*En parabole*) in a Parable or type; or (as we haue it well) *after a sort*. The fourth sense is that which here in *Matthew* is vsed, and that is for a *Similitude*: as if he should haue said, *Another similitude Iesus he put forth vnto them*. Wherin if we obserue, first the partie which propounds

the parable; then secondly, the parties to whom it is propounded, it shall carrie with it his proprietie of edification.

a Matth.1.21. The propounder is Iesus, in plaine English, a He that was appointed to saue his people from their sin: appointed by God the father to saue the whole Israel of God. The heroicke condition of his person (essentially God, essentially man, by true distinction of natures, constituting but one person, Mediatour Christ) it may cause vs with more reuerent attention to listen his similitude. For sentences deliuered by persons of state, they ordinarily stand for Maximes of mightie consequent. And if we consider his inestimable loue towards his people, that may moue vs more: for who will not be vrged by a sweet and trustie friend? But if it be remembred, that he is not onely our mightie friend, but also *He*, whom the Prophets call b *Counsailer*, and the c *Wisedome* of God in whom the whole worke of Creation rests, surely, this may be a furtherance, (not onely to attention, but also) to perswasion for a readie receipt of those words of wisedome.

b Isa.9.6.
c.Pro.8.& 9.
Psa.104.24.

Touching the parties to whom this Sauiour of ours speaketh, it is the multitude, his disciples not exempted. The Parable vnexpounded, is principally because of the people; concerning whom the scripture had foretold d *That in hearing they should not vnderstand, and seeing they should not perceiue, because of the fatnes of their hearer, &c.* So that our Sauiour vseth not Parables so, but when he hath warrant of scripture: nor fat hearted and intensible soules are not so spoken vnto, but when scripture will be so verified vpon them. Our Sauiours enigmaticall speeches may teach vs to obserue the times (and so *Origen* and others do read, *Rom.* 12.11. *Seruing* (*Kairô*) *Time*, not (*Kuriô*) *the Lord*) considering, e *A word spoken in his place, is like Apples of Gold and pictures of Siluer.* Vnto some, holy mysteries are to be sealed: but vnto leane hearted disciples, and such as will not play the hogs and dogs with pearles, the written mysteries of God are to be reuealed. His truthes are not like *Isis* and *Osyris* mysteries in Ægypt, who are to be locked vp in the bosomes of their sacred priests. Indeed, the priests of spirituall Ægypt do locke vp all from the people in an vn-

d Vers.14.&c.

e Prou.25.11.

knowen tongue, saying: that [f] *The people are swine and dogs, and holy things are not to be giuen vnto them.* But no people are we to terme so, who minister an outward hope (though mixed with infirmitie) of being truly desirous to heare and vnderstand, not for cauillation but for edification.

f Hosius de expresso verbo Dei.

And seeing a Parable or similitude expounded, it is the plainest doctrine or forme of teaching of all others (seeing it hath allusion to common naturall things, wherewith man is well acquainted) as also, considering with the plainnes there is an eloquence naturall ioyned for beautification thereof vnto the eye of nature; it should teach all ministers herein sometimes to be exercised, as was *Salomon* that great preacher of Israell: for of him (carying a representation of our Iesus) it is thus written: [g] *The wiser the preacher, the more he taught the people knowledge, and caused them to heare, and searched forth and prepared many Parables. The preacher sought to find out pleasant words and an vpright writing, euen the words of truth.* Yet, seeing Parables of themselues doe not naturally conclude or proue, but onely explaine and illustrate doctrine alreadie proued (euen as in all schooles the axiome runs: *Similia illustrant non probant*: Similies do beautifie, but proue not) therefore Parables must be no further presled then may be found consonant to the analogie or proportion of faith. And for this cause, they may be termed as one well termed Allegories, namely, [h] *Sawces which none eate alone, but for seasoning of meat.* So much briefly for the terme Parable, now to the matter so termed, as followeth in the text.

g Eccle. 12. 9. 10.

h Zuingl. on his 32 art.

Vers. 24. *The kingdome of heauen is like, &c.*] Euerie comparison consisteth (as Greekes speake) of his *Protasis* and *Apodosis*: that is, of his proposition and reddition. The proposition is the thing propounded, the reddition is the application thereof. Here we haue to resolue the Parable thus: *Looke how it befalleth a field first sowen with wheat, where into afterwards steps the enemie and scattereth his tares, &c. Euen so it befalleth with the kingdome of heauen.* In the 12. [i] Chapter of this present Euangell, our Sauiour propoundeth a person out of whom the vncleane spirit goeth, but afterwards returneth to a stronger

i Mat. 12. 43. 44. 45.

poſſeſſion of that ſoule: he then applieth it to that generation ſaying: *Euen ſo ſhall it be with this wicked generation.* But his methode here contrariwiſe, *euen ſo it ſhall befall the kingdome of heauen, As vnto a field ſowen, &c.* Placing that in the firſt place, which by the former preſident ſhould naturally come in the ſecond place. And this to teach vs, to vſe and not to vſe a naturall methode: that is, to our Chriſtian libertie herein; not to make our ſelues ſlaues to one forme, when Chriſt hath made vs free. And yet this no cloake for ignorant bablers, who oft ſpeake deſpitefully of methode; not becauſe they know what it is (for it may be they are void of all Art and learning) but becauſe literature hath no ſuch enemie as ignorance. But let vs come vnto the thing compared.

The kingdome of heauen is like, &c.] To the ſenſe of theſe words, firſt ſeuerally, then ioyntly. The word *Kingdome* (as is alſo the Hebrew and Greeke) it is deriued of the word *King*, as being the thing whereabouts a *King* is exerciſed. And which more is, I take it to be compounded of *King* and *Doome*, (and ſo by contraction *Kingdome*) becauſe hereabouts a King doth exerciſe his doome or iudgement. Vnto which kingdomes Conſtitution is required, firſt a *King*; ſecondly a *People*; thirdly *Doome*, iudgements or lawes; fourthly, an *Execution* therof according to equitie. Which I paſſe by, as ordinarie common places.

Touching the word *Heauen* (or rather as it is in the originall [k] (*Ouranôn*) *Heauens* in the plurall number) it is ſometimes taken for the ayre (as when we ſay, *Frigidum Cœlum*, a colde heauen, that is, a cold ayre: or as the birds are ſaid of [l] *Moſes* to flie in the open ſtretching forth of the heauens) ſometimes it is taken onely for ſtretched out ſpheres, globes or ſeuerall circles wherein the ſtars be. Of which, ſome be termed in the Greeke, [m] *Planets*, in engliſh, *Wanderers*, becauſe of their ſwift and ſpeedie motion: and thoſe be ſeuen in number, wherof the Moone (the loweſt) and the Sunne (the middlemoſt) are principall to vs ward for operation. But the one and the other reſtrained from [n] *Smiting* thoſe that put their confidence in *Iſrаels* God: not (as [o] *the heathen doe*) fearing the heauens face as a God.

k So the Hebrew (Shammajim) plural.

l Gen. 1. 20.

m Iude. 13.

n Pſal. 121. 6.

o Ier. 10. 2.

God. The other heauens are eyther the firmament wherein all the common starsbe (commonly termed *fixed*) whereto *Iehouah* willeth p *Abraham* to cast his eye, telling him, so infinite should his seed bee. In which firmament are the stars, whereof the Lord speaketh to *Iob*, namely, *Plejades, Orion, Mazzaroth, Arcturus*. Or else they be heauens inuisible, beyond the reach of our sight, whereof to dispute it is not fitting this place. Yet so farre as God reuealeth his workes vnto vs, so farre we may search, and with humilitie enquire for our comforts: yea, that so thereby we may so much the more be pricked to praise him in his workes: so much for the words seuerally, now ioyntly.

p Gen.15.3.

The *Kingdome of heauen*, it being a phrase not fully found in those syllables, in any one place of the olde Testament, we are to seeke the originall vse thereof in the newe. The first Preacher of this phrase, it is *Iohn Baptist* in this present gospell, and *Chap.*3.2. where he cries, *Repent, for the kingdome of heauen is at hand*. In which speech he hath relation vnto that kingdome whereof *Daniel* speaketh, *Chap.*7.14. giuen by the ancient of daies vnto *One* like the sonne of Man: which in *vers.*22. & 27. he communicates with the Saints of the most high, a kingdome after the receipt and possession thereof, appointed to endure for euer. Whereunto if we adde that to the Hebrewes, touching the remouall of the olde heauens and earth (that is, of the Iewish Church and pollicie) that so a new kingdome might be receiued of the faithfull that should neuer be shaken, it shall so appeare euidently, that the kingdome of heauen here spoken of, it is no other thing then the state of the newe Testaments Church, whereto *Iohn Baptist* prepared the way, and baptized. Yea, that this conclusion is Catholike and subscribed vnto of all, euerie one that is read, can well enough testifie.

q Heb.12.27. 28.

The state of new Testaments Church it being so called, wetherbymay collect the grosse darkned iudgement of the world, who takes it rather for a kingdome of hell, then of heauen: and the rather because the appendices of this kingdome or Commonwealth are like to Iesus incarnate: that is, r *Out of a drie ground, void of forme and beautie*, according to naturall in-

r Isa.53.2.3.

ſight; and therefore a Kingdome like to the King, not of this world: but rather alotted to hang on the Croſſe by the hands of the world. And for this cauſe, the Pſalmiſt ſaith that, [s] *The Kings daughter is all glorious within.* And ſo our king himſelfe ſaith [t] that *this kingdome is within*, & not to be ſeen of the world, or heretikes by *Lo here, Lo there*, as it were by outward appearances: on which externall ſhow the Preciſian Phariſee then reſted.

[s] Pſal.45.
[t] Luke.17.20. 21.

Secondly, ſeeing the olde Teſtaments kingdome once ſhaken, it gaue place to this new kingdome and that for euer and euer: we firſt ought to obſerue the former kingdomes baſenes in compariſon of this. Euen as we know the firmamentall ſtarres to be inferiour for light vnto the Sunne, by reaſon their ſhine is darkenes, when once her beames irradiates our Hemi-ſphere. [y] *For if that which ſhould be aboliſhed was glorious, much more that which remaineth is glorious.* Nor can this be remembred without compaſſionating our elder brother the Iew: who (poore ſoule) not perceiuing the aboliſhment of the firſt (by reaſon of the lawes letter, hanging as a vaile before his eies) he therefore abhorreth communion with the ſecond. [x] Standing with the elder brother without, grumbling and grudging at his yonger brother, feeding of the ſlaughtered Bullocke within *Shems* tent. Nor maruell I much at them, for many come within in part, they do in ſome part ſtand without, ſaying: They dare not touch, they dare not taſt, they dare not handle, they dare not pray in a Synagogue, [y] *Which al periſh with the vſing, according to* (the deſtinie of) *commandements and doctrines of men. Which things indeed haue a ſhew of wiſedom in a voluntary religion and humblenes of mind, and in not ſparing the bodie, but they are* (in troth) *of no value, ſaue for ſatisfying the fleſh.* For if we be riſen with Chriſt, nothing to the pure can be vnclean (if not of meat, [z] going with in vs, though vnder the law it was otherwiſe, much leſſe of ſtones and timber without vs) for all the creatures of God are ſanctified vnto them by the word and praier: and it is lawfull [a] *In all places to hold vp hands, prouided it be without wrath and doubting.*

y 2.Co.3.11.
x Luke.15. 25.&c.
z Mark.7.15.
a 1.Tim.2.

Beſides, this kingdome being of an euer-enduring nature

and

and no more to be remoued, it not onely cutteth off thoſe heretikes that from *Reuel.*14.6. doe beare themſelues in hand, that this word of the kingdome ſhall be vtterly aboliſhed, and another new Goſpell preached. For as [b] *Paul* commaunds vs to hold that Angell accurſed that brings another Goſpell, ſo that is nothing elſe but a renual of our Goſpels preaching more vniuerſallie: by the which a way is prepared to Babylons downefall. Which might well begin with our *Wicliffe*, and be continued through the midſt of the Church by *Luther* and others. As, I ſay, the perpetuitie of this kingdome it cutteth off ſuch new goſpellers, ſo beſides that, it conuinceth many of ignorance: who contrarie to ſcripture, all antiquitie and experience doe affirme, that there hath beene no viſibilitie of the Church for former hundreds of yeares. Beſides that, ſuch a poſition is oppoſite to all thoſe ſcriptures, *Pſal.*72.5.17. *Iſa.* 59. 21. *Math.*16.11. 1.*Tim.*3.18. *Reuel.*11.2.3. (for as the Centuriſts well reaſon, if it continue vnder Antichriſtes tyrannie and exaltation, much more after) but alſo, it is an embaſing of this kingdome before the kingdome of *Moſes*. For, was not the ancient Church (the figure and type hereof) was it not alwaies viſible? No, ſaie our ignorant Reformiſts and Schiſmatikes. The Church was inuiſible in the time of *Elias*. But the Lord ſaith no: [c] Firſt, by rebuking the Prophet, pronouncing vnto him that there were 7000. in Iſraell that did no outward homage vnto *Baal*. Nor let a man iudge otherwiſe it could be, ſeeing not onely there were plentie of Prophets when *Obadiah* hid them by 50. and 50. in a caue; but alſo, [d] there were ſchooles of Prophets what time *Elias* was readie to be rapt vp. Secondly, the holy Ghoſt recordeth *Elijah* to haue ſpoken againſt *Iſrael*, not againſt *Iudah*. For as he knew that good *Ioſaphat* at that time raigned in *Iudah*, ſo he wel knew, that there was not only the church viſible, but alſo mightily reformed. Nor can I but wonder that man can read the third Chapter of [e] *Luke*, where the principall ſtarres of the Church from the firſt *Adam* to the ſecond are genealogically numbred, and yet after the reading thereof, not to ſee that euen in them the Church was ay viſible.

b Gal.1.8.9.

c Rom.11.3. 4.5.

d 2.King.2.3. 5.7.&c.

e Luke.3.23. &c.

But those peruerters vnable to answer those scriptures, they will now presse me with men (although at no hand we may presse them with men) and that thus: *To teach* the Church ay visible, is to teach Poperie, and all our learned men haue alleadged this of *Elijah* against that doctrine, &c. I answer, it is false: not onely all ancients euer hold the Churches *Euer-visibilitie*, but also, all learned men of our age, (amongst the rest read *Caluin* his *Institutions*, *booke* 4. *Chap.* 2. *Section.* 12. and *Chap.* 7. *Sect.* 25. *Peter Martyr* in his *common places*, *Classis.* 4. *Sect.* 41. *place* 6. the foure Centurists in *Centurie* 1. booke 2. *Chap* 4. Also our *Nowell* on the Article, *Communion of Saints*, *&c.*) to which purpose our mē against the Romanists haue commonly vrged that of *Tertullian* (f *Vbi tres*, *Ecclesia est*, *etiamsi Laici*) A Church is where but three be, although they be Lay-people. They haue not alledged *Elijahs* complaint against *Israel* for prouing al nullity of Churches visibility (for that is not the question betweene vs and Papists) but it is alledged against visible Constitution of Church in Israel. The Romanists vrging their Church for vniuersall, and ay constituted according to the first patterne of externall pollicie, we affirme that the new Testaments Church sometimes looseth such visibilitie of vniuersalitie and externall constitution: euen as the ancient Church her figure did. If we consider typicall *Israel*, first we see her great and glorious going out with army of banners. Anone ten parts fall away, though midst these ten God ay stirred vp Prophets and prouoked some to an essentiall obedience at home, destitute of *Iudahs* sacrifices, and Church pollicie. Anone the two tribes goe into *Babel*, and *Ierusalem* is trampled vnder foote for many sabaoths. Yet the Church visible (true Iewes and true Prophets) though Priest and Teraphim ceased. Anone they returne backe by *Cyrus*, but still trampled vnder foot by Persians, Grecians, Seleucians. And all out of order when Messiah came: yea, high-priests made by *Herod*, that were not of *Aarons* line, as *Iosephus* g recordeth: and we may well credit a Iewe when hee testifies their owne shame. So say we vnto the Romanistes, it hath fared with Christ his Church Catholike trod vnder foot for 1260. yeares, (as

f Tertul. exhort. ad castitat.

g Alleaged also by Eusebius in his eccleiast hist. b. 1. chap. 7.

(as *Iacob Brocard, Fr. du Ian, Iunius, Napeir* haue well obſerued) during which time our Church was in the midſt of Babel: and the man of ſin exalted in the midſt of it. Which point obſerued, it not onely ſtoppeth the Romaniſts mouth demaunding of vs, what are become of Grandfathers and Grandmothers? but alſo it dammeth vp a foule ſtream that carieth many headlong into Schiſme, expecting euerie ſect a new forme of Churches beginning. Whereas alas, it may be reformed and purged, but no more is to be planted as at firſt it was by the Apoſtles. For as the beginning of plantation was euer practiſed by miraculous miniſters (witneſſe *Moſes* and *Aaron* to *Iſrael*, and the Apoſtles to the new Teſtaments kingdome) ſo beſides that, it was to incommend vnto ſuch Churches new lawes for the ſubſtance therof, which before they had not. As for vs Chriſtians, we receiued ſuch a kingdome, as for the ſubſtance thereof, it hath euermore preuailed againſt infernall powers.

And gladly I would know of our Schiſmatikes, if ſo the *Being* vnder Romes gouernment, it ſimply or eſſentially cauſed all ſuch to be limmes of Antichriſt; and that to be the beaſtes marke for the which all ſuch ſhould drinke of the wine of God his wrath, I would then demaund of them: Firſt, where the Church then for 1000. yeares hath been viſible; and ſo conſequently, what aſſurance they haue that their preſent faith for the ſubſtance therof hath preuailed? They can make no anſwer but againſt all ſcripture. Secondly, I would know of them why the corrupt gouernment of Rome ſhould make all vnder it Antichriſtian; and then the [h] Nicolaitans, Balaamits, Ieſabels diſciples, and all Anabaptiſts they ſhould not be to vs as well true viſible Chriſtians? Seeing theſe were and are (in the Browniſtes iudgement) vnder the true externall Church-gouernment of Chriſt? Is Romes gouernment ſtronger for euill, then Chriſtes for good? Either here they muſt anſwer blaſphemouſly, or elſe they muſt grant truly, *That the eſſence or Being of true Chriſtianitie and Antichriſtianitie, it reſteth not in outward Church-gouernment, but in an obedience and ſubiection to a foundation of faith truly Chriſtian or Antichriſtian*. And for this cauſe, as Antichriſt is 2. *Theſſ.* 2. 4. termed ([i] *Anti-keimenos*) a layer

h Reuel. 2.

i Granted by Maſter Greenwood in his preface to praier, controuerted with Maſter Giff.

a layer of an oppoſite foundation, ſo it is his falſe fundamentall doctrine which is his marke: euen as it is not outward Church-gouernment which marketh therfore out a true Chriſtian (for heretikes oft haue that skin of the ſheepe) but a firme biding by the foundation, as the Apoſtle noteth to the [k] *Corinths.* And this ground is it wheron Maſter *Caluin* ſtādeth, whē he beleeues the ſaluation of diuers Ancients liuing in too to corrupted ages.

k 1. Cor. 3. ſee Caluin therein.

But here the Romaniſts will ſay, *Then you Proteſtantes are gone out of the Church, inaſmuch as you are departed from vs.* I anſwer, we departed but from a notable foundation of faith oppoſite to the very grounds of the goſpell. Which oppoſite ground as it was long in laying, ſo it was fully ſetled by thē in that infamous [l] Councell of Trident. Beſides, we doubt not but we haue left ſome true Chriſtians in that Church (witnes ſuch as amongſt themſelues, they daily perſecute) euen as the many thouſands of Iewes left *Daniel* and ſome others behinde in Babell, what time they returned vnto Ieruſalem. But as thoſe of the returne could not be called ſchiſmatikes from *Daniel* (firſt becauſe the time of captiuitie was expired: ſecondly, becauſe *Daniel* ſhould haue done better to haue followed them, then they to haue returned vnto him) euen ſuch is our caſe. Firſt, it was [m] decreed (and experience will manifeſt that) how we ſhould be for 1260. yeares captiued: then that the beaſt ſhould begin to kill faſter then before (the reaſon was, becauſe now the Prophets were more zealous then afore) whereupon a tenth part of the Beaſts Citie or congregation ſhould fall away from him: their kings and rulers now hauing in their heart to be auenged by fire on that purple whore, which before had made them drunken as ſwine. Our King *Henrie* began that worthie worke: his princely ſon *Edward* continued it happily: but our ſoueraign Queen *Elizabeth*, hath not only brought her own people vnder the banner of Ieſus; but hath lent her princely hand vnto Churches all abroad; countenauncing and aſſiſting them with monie, men and ſacred counſaile. So that it was well ſaid of *M. Penry* in Scotland, that the Goſpell was more beholden vnto Queene *Elizabeth*, then vnto all the Princes in Europe. Againſt which *Elizabeth* who ſo ſhall ariſe, let their forehead

l Held in Anno Dom. 1545

m As the auncient Prophets had a certaine terme of yeers for the ancient Church her captiuitie: ſo Iohn hath in Reue. 11. thoſe daies (as their daies) ſo many yeeres. So well vnderſtood of Ia. Brocard. Fr. Iunius, Fr. du Ian, Napeir.

with

with *Miriam* be ſmitten with leproſie; and not for ſeuen daies but ſeuen yeares (yea for euer) let them be abandoned the Commonweale of England. This briefly for the Churches perpetuitie, and for eſſentiall Chriſtianitie touching faith & manners, euen through the midſt of Antichriſtes pride and tyrannie. Other things will be neceſſarily met withall in the compariſon following. So much for the thing compared.

Like to a man which ſowed good ſeed in his field, &c. Not to vrge here the care good houſeholders ſhould haue to ſee their fields, vineyards, gardens ſowen and planted with that which is good; that ſo they may not onely returne peeces of ſiluer to themſelues, as the [n] vineyard of *Baal-Haman* did vnto *Salomon*: but alſo propound hereby good vnto the countrie, as reſemblances of God his care to create all good & verie good: paſſing by that, let me directly come vnto the preciſe ſenſe of the Parable. For the vnderſtanding whereof, let vs heare what expoſition our Sauiour himſelfe giueth hereon. In verſe 37. he ſaith, *He that ſoweth the good ſeed is the ſonne of man.* And in the next verſe, *And the field is the world, and the good ſeed they are the children of the kingdome.* A certaine poore ſoule once ignorant how any open wicked might vpon any occaſion be ſuffered once to grow in the Church, he makes ſuch an expoſition here, as whereby he may ſhut Tares quite out of the Church, for thus he writes, [o] *Did not God at firſt make the world, and all things in the ſame good? was it not corrupted, &c.* to this queſtion I anſwer, it is true, he did ſo: but this is not conſonant to this place: for the Sonne of man is not God the Creator, but God the Redeemer, neuer called Sonne of man vntill he was incarnate. So that here is no ſpeech of worlds Creation, but of Chriſt Ieſus incarnate: who by his owne miniſterie and the miniſterie of his Apoſtles did plant the childrē of the kingdome or new Teſtaments Church in the face of the whole world: and this by preaching the word of the kingdome, termed alſo the immortall ſeed of God. For here is no compariſon framed to the world, but to the kingdome of heauen, the ſtate of the new Teſtaments Church.

n Cantic. 8.11.

o M. Bar. in his Diſc. pag. 19.

Where he addeth (and all our Schiſmatikes from him) that

here is no speech of the Church, because our Sauiour saith, *And the field is the world*, I would first demaund what they meane by the world? By *the world*, they can not vnderstand the wicked, seeing before they say, *God made the world, &c.* But God made not man wicked (except to Brounisme they adde Manichisme) therefore by the worlde, they must meane the circuite of the earth, wherein Christ planted his Kingdome [p] from one corner and sea vnto another. Touching the tares, that in his own place.

The Father hauing from mount *Sion* proclaimed his Sonne Regent from the Sunnes rising to his going downe, the Sonne labours the plantation of this his possession, by sowing the same Gospell, which of yore was preached to *Dauid*, to *Abraham*, and first of all to [q] *Adam* in Paradise. For the which, as *Matthew* produceth the Gospell from *Dauid* and *Abraham* (because it was written in Hebrue, and specially for the Iewes, who altogether bragged of *Abraham* and *Dauid*) so, *Luke* (respecting Iew and Gentile and all) he ioyneth the Church of peculiar faithfull on the one hand with God, and on the other hand with *Iesus*: because without respect of person, the *Iesus* was in Paradise first preached by God to *Adam*. This Gospell (not yea and nay but *Amen*, Christ yesterday, to day and the same for euer) by it the Sonne of man begetteth sonnes for his Kingdome, a Kingdome vnable to be shaken and remoued: except that Christ her foundation can be remoued.

To omit common places here (touching the *Seede of God, state of Vnregeneration, Regeneration, &c.*) obserue wee here the fulnesse of time for *Iaphets* people (the nations or Gentiles) their comming vnto *Shems* tent (whereof *Noah* arising as a Giant from wine, by the abundance of spirit did fore-prophecie) but this receipt of the Gentiles a grafting in of the wild Oliue, is done (oh the wisedome of God) with a cutting off of the naturall Oliue (*Shems* people) who after the fulnes of the Gentiles be come in, are againe vniuersally to be receiued into the open state of saluation. That the Iew should first be exalted by reason of faith in *Messiah*, and the Gentile glorified that way in the second place, [q] *Irenæus* vnderstood it typically by *Thamars* twynnes. The ancient [r] *Tertullian* vnderstood the case

p Psal.2.8. & 45.16.17. & 72 8.16. & 89 25. which was neuer verified in Dauid, Salomon or any but Christ.

q Gen.3.15. whereto Paul relates Gal.4 4. & Iohn Reuel.12.

q Iren.aduers. hæres.l.4.ch. 42.

r Tert.l.1. cont.Iud.

to

to be figured vnder *Rebeccaes* twinnes. The ſame doth [s] *Auguſtine*. As for [t] *Theodoret*, he conceiues alſo *Lea* and *Rahel* to be types of Iewes and Gentiles, the latter to be more acceptable to our *Iaakob Iſrael*, preuailer with God: and in [u] another place, vnder *Zara* and *Phares*, *Thamars* twinnes. And vſually vnder [x] *Gedeons* fleece & floore (the one dewed from heauē, when the other ſtood drie) the ancients vnderſtood the ſame myſterie: and thereunto doth *Chryſoſtome* applie the 6. verſe of Pſal. 72. And touching the recalling of the Iewes (after fulnes of Gentiles come in) as they [y] were not ignorant, ſo *Gregorius Papa* (after whoſe time preſently, euen fully in the Lords yeere 666. *Machomed* in the Eaſt & vniuerſall Pope in the Weſt, that two horned power was exalted) he is plentifull in this [z] teſtimonie.

The Church being at firſt ſhut vp amongſt the Iewes (elder brethren by grace from *Shem*, but Gentiles ([a] *Iaphets* people) by nature) now the Church was to enlarge her tents and to ſtretch her coardes vniuerſally through the earth: for which cauſe it is called *Catholike* and *Vniuerſall*; ſo it cutteth the throat of hereticall *Donatiſts*, that would ſhut it vp in a corner of Affricke, or in ſome chamber in London, or in ſome citie of the Low-countries. Nay, let the Pope of Donatiſme ſay, that he hath ſome of his ſheepe in the Low-countries, ſome in diuers holes in England, ſome in Ireland (no Paſtor or Biſhop in England hath ſo large Iuriſdiction) yet for all this, ſo long as we remember that article of faith, *I beleeue there is an holy catholike Church* (an article grounded on Scriptures enow) wee dare not ſay but his Church is a faction gone out of the catholike Arke (though our Sauiour [a] forbids going out vnto ſuch deſart and corner Goſpels and Chriſts) and by reaſon of ſuch ſchiſme (although with ſuch arguments as were able almoſt to ſeduce the elect, couering their thorne and thiſtle ſchiſme with ſheepiſh skin or conuerſation) by reaſon (I ſay) of ſuch ſchiſme, and vniuerſal condemning all they depart from for onely viſible limmes of Satan and Antichriſt, we muſt beleeue they in ſuch eſtate are expoſed to the ouerflowing wrath of God.

This Goſpell of the kingdome, as the Apoſtles had commiſſion granted and giuen for ſowing throughout the earth, ſo the

[s] Aug. ciuit. dei, l. 16.
[t] Theod. qu. 89.
[u] qu. 95.
[x] Hierom. ad Paulinum de inſt. monachi.
[y] Origen vnderſtands it vnder Baruc triumph, in Iudg. 5. 2.
[z] Greg. moral. l 9 & ſup. cant. 7. 3. &c.
[a] Origen on Ioſua, 1 hom.

[a] Mat 24. 23. 24. 26. Luke 17. 23.

the ſound thereof went quickly through the earth. And no maruell, for now [a] *Daniels* ſtone was to roule all abroad: firſt, for battering downe oppoſite power, ſecondly, for ſetting vp a kingdome which ſhould neuer be deſtroyed, the little ſtone ſo becomming a great mountaine. And though we Brittaines (tearmed of their word [b] *Brith*, painted: becauſe our people painted and dyed their bodies monſter-like, as indeede wee were a moſt ſauage Nation) though we were couched here in an vttermoſt coaſt, yet it is regiſtred to God his praiſe and our comfort, that [c] this Prouince was firſt of Prouinces in receiuing the Goſpell openly, as *Sabellicus* teſtifies. [d] *Polydore Virgil* maketh *Coyl* the king here a receiuer of the faith in our Lo.y. 182. But the holy faith planted in our land before by *Ioſeph* of Arimathæa, who with ſome others came hither, obtained a mile of ground neere *Wels*, afterwards called *Glaſcon*. And this by ancient *Gildas* teſtimonie ſhould be in the yeere of Chriſt, 60. [e] Who alſo ſaith that they ſuffered a notable perſecution here by *Diocletian* Romes Emperour. The excellent *Theodoret* writeth, [f] that the Apoſtle *Paul* (preſently after deliuerance out of his firſt captiuitie at Rome) hee came then hither. This Apoſtle in his ſecond Epiſtle to *Timothie* and laſt Chapter, he remembreth one *Claudia* an excellent chriſtian woman then at Rome, whom *Martial* the Poet affirmeth to be of Brittaine, thus:

Claudia [g] *cæruleis cum ſit* Rufina *Britannis*
edita, cur Latia pectora plebis habet &c.

In a word, the ancient Regiſters haue ſo vniformely conſented in this point (namely, that Britannia in the Apoſtles times it receiued the holy faith: as alſo that the Miniſters were maried, nor after 600.y. (what time *Auſtin* the Monke came hither from Rome) could or would giue any hope of yeelding therein to Romes perſwaſion, whoſe Cities Miniſterie then was much gone out of the way) this point I ſay, is ſo vniformely witneſſed, as our Schiſmatikes may ſo well aske me what aſſurance I haue that here was a king *Henry*, as demaund what aſſurance I haue of the other. And this comfortable point I haue the rather vrged, becauſe ſome too ignorantly ſeeke the beginning

a Dan. 2.

b Cambden in Brit.

c Chemnitius out of Sabellicus.

d Polyd l. 2. hiſt. Angl.

e Gildas ſapiens de excidio Britanniæ.

f Theod. l. 9. de cur. Græc. affect.

g Hence it alſo ſeemeth that Brittains dyed their bodies with woad.

ginning of a Church here within these hundred yeeres: and the Schismatikes impudently affirme, that they themselues are the first visible Church sprung vp in England. The founder whereof was *Browne*. Which man, if so he had been stirred vp by God to such a miraculous worke, not onely he should haue been vpheld in that worke (as *Moses* and *Aaron* to the old Church, and the Apostles to the new Church: for God neuer forsooke his principall Church-planters) but also, he should haue begun that worke with a better miracle, then by alluring seruants from their masters, children from their parents, wiues from their husbands, [k] with whom they had smitten couenant, although to their bodies hurt and affliction.

k Psa.15.4. 1.Pet.3.1. 1.Tim.6.1.2. 1.Pet.2.18.

Thus the seed of the kingdome vniuersally preuailed, maugre the malignitie of the Gentiles. [l] *Eusebius* recordeth that *Tiberius Cæsar* hearing of the excellent things of Iesus, he motioned vnto Romes Senate, that Iesus might be enrolled in the number of their gods. The Senate replied, that now they could not consent to that, because the people alreadie had begun such a blaze, *They hauing not first approued the same. Which no doubt* (saith *Eusebius*) *was done for this end, that the wholsome doctrine of diuine preaching it should not need the allowance and commendation of men.* And surely (were it not that with God euerie thing is possible, as also that the euent makes the thing manifest) how hard a thing should it be to thinke, that the field of the world ouergrowen with Idols and diuels, it should by so weake an instrument as preaching (and that of a Iesus crucified, and that by so meane persons as he sent out) it should (I say) be subdued vniuersally in so small time, vnto the obedience of the Gospell? But this was, that so the word of auncient prophecie it might be fulfilled. Somuch for the Churches vniuersalitie. It followeth.

l Euseb. eccl. hist. b.2.c.2

Vers. 25. *But while men slept, there came his enemie and sowed Tares* [m] *in the midst of the wheat, and went his way.* The enemie that soweth those Tares (saith our Sauiour, vers. 39.) is the diuell: and in the verse before, the Tares are the children of the kingdome or Church. As the son of man did not sow his children but by begetting them through the doctrine of truth; so the diuell

m The Greeke is: *anà méson tou sítou.*

doth not create or ſow theſe his children, but by cauſing them to be ſuch through the doctrine of vntruth. And this his fact of vnhappines is ſaid to be done of him while men ſlept, that is, while the Church (and ſpecially the Miniſters thereof) they were ſecure and watched not. The Apoſtle [n] *Paul* knowing by faith in this doctrine, that after his departure Wolues would enter into his Church (yea, that of their owne ſelues ſome ſhould ariſe, ſpeaking peruerſe things for drawing diſciples after them) he tels them the way of preuenting this euill, namely, that they ſhould watch ouer themſelues, and ouer the flocke (for God neuer exacteth our ſeeking his glorie (nor can we) by the neglect of our owne ſoules: though ſome would cloſely teach the contrarie, namely, that they might doe euill to themſelues that ſo good might come thereof, whoſe damnation is due) for drowſie ſleepines (which after came to paſſe) it would cauſe confuſion enter and ariſe to the diſturbance of all good.

n Act. 20. 28. 29. &c.

That it is ſaid, the diuell ſoweth this tariſh doctrine (though he doth it onely by his miniſters) we muſt maruell thereat nothing at all. When the wicked were to caſt ſome of the Smyrnians in priſon, the holy Ghoſt ſaith, [o] *The diuell ſhall caſt ſome of you in priſon.* A King is ſaid to doe that he doth by his Embaſſadour; nor muſt the factors of Sathan thinke much to be called Sathan, [p] whenas to *Peter* for an excellent dehortation our Sauiour ſaith vnto him, *Come behind me Satban:* as for *Iſcariot*, he was plainly termed *Diuell*. But this and ſome other common places I paſſe by, and come (for that I ſpecially profeſſe herein) vnto the points in controuerſie.

o Reuel. 2. 10.

p Math. 16.

It is euer accorded vpon, that the Tares are wicked-ones, but what kind of wicked-ones, as alſo whether within the Church or without, therein is much diſſonancie. Libertines ſay, that they are the whole bodie of wicked people in the Church: and ſo from our Sauiours ſpeech (*Let them grow*) they would haue all excommunication ouerthrowen, and all wicked that wil, be admitted vnto the holy ſupper. Others, that they be heretikes, who are to be permitted of the Magiſtrate, if ſo happily they may become wheat by repentance. Others, (whereof hereafter)

after) they vnderſtand them to be ſuch wicked only as are permitted of godly pollicie: that is, not for loue to them, but to the wheat or children of the kingdome. Touching their plare, the Browniſte affirmes them to be without the Church; becauſe our Sauiour ſaith, *Let them alone:* applying the Apoſtles ſpeech thereto, q *What haue I to doe, to iudge them that are without?* Others amongſt our ſelues hold them to be hypocrites, or ſuch wicked in the Church as are not of vs ſeene. Amongſt which, r One great ſcholler writeth thus: *I grant it no ſhame to the Churches to haue hypocrites, foraſmuch as the iudgement of man cannot diſcerne them: and of them & no other is the Parable of Tares, which forbiddeth weeding vntill the day of harueſt.* And in ſ another place, he taketh vp a great Doctor for ſaying they are viſible wicked in the Church, accounting it in him *A bewrayall of great ignorance:* but the good man too zealouſly vttered his owne ignorance herein, as will appeare.

q 1.Cor.5.12.

r T.C. his reply to Doct. W pag.241. of part.2.

ſ 1.Part. pag.34.

When it is ſaid, that the Tares are in the midſt of the wheat (and the wheat is in the Church) it preſently conuinceth thoſe that ſay, they are without. And when as it followeth.

Verſ.26. *And when the blade was ſprung vp and brought forth fruit, the Tares* APPEARED *alſo.* It hereby plainely inough appeareth, that ſo verily as the wheat appeared, ſo verily the Tares appeared. The children of the kingdome appearing ſuch by their fruit, the children of Sathan that way appearing alſo. Nor appeares this leſſe in this, that the Miniſters after are grieued at the *Sight* of them: and for that doe interrogate, if ſo they may pull them vp? If they had been without, it would not ſo haue troubled the minds of thoſe that were within: and if they had been hypocrites or inuiſible wicked, it could not haue troubled them at all. Thoſe errors are by the Parable it ſelfe plainely ouerturned. But more plainely (if God permit) it ſhall appeare by conference of other ſcriptures, when as I come to examine our Sauiours words, *Let both grow together, &c.* Meane time obſerue, that two ſundrie ſeeds are ſowen, & therof ariſeth two ſundry ſort of people within the Church. The firſt not onely *within* the Church, but *of it* alſo: and therefore termed children of the kingdome. The other *within* the

Church, but *not of it*, and therfore termed children of the wicked. Contrarie seeds, so haue contrarie effectes. The house of *Cloë* in Corinth, by the fruit shewed thēselues to be true members; others by vnbeleeuing the resurrection did show themselues to be troublous members: or rather a corrupt humour in the bodie that deserued to be purged. And surely, as we would be deemed followers of the sonne of man in a care of planting good, so we must endeuour our selues to sow onely good seed. If we come into pulpit with vnresolued opinions, we must leaue behind vs an vnresolued people, staggring, reeling and caried away with euerie wind of doctrine. But if we sow tarish doctrine in the pulpit, let vs know that the diuell will water it blade and fruit. If we will watch ouer the flocke, we must first watch ouer our selues: yea, take heed to our tongue, least it be set on fire from hell, and so conuert the Churches peace into a flame.

Who would haue thought that Sadducés (deniers of the resurrectiō) should haue appeared in the Church of *Iudah*? But the Leuites (some of them) leauing the altar, and betaking them t to *Iudahs* crowne and scepter, the Lord therefore did punish them with vnbeliefe, who should haue taught others the true beliefe. Who would haue thought that in the Asian Christian Churches such notable heresies could haue risen? who would haue thought that in our Brittaine Churches so many horrours should haue risen? But it is not to be wondred at: first because our Sauiour foresaw and foretold hereof, when as he thus assimilated his kingdome of heauen. Not saying it should be so in the world, but it should be so in the Church. Secondly, as through other Churches, so through ours this sleepie ministery hath passed, wherby an entrance hath been made, & a way paued vnto an Ocean of euils. And that which worse is (of those that would be deemed Reformers) many proue Deformers: and if in zeale they haue once stepped ouer shoes, they count it credit rather for Constancie sake to slosh in ouer boots, then with *Augustine* to write a booke of Retractations; or with v *Nathan* to return vnto *Dauid* and confesse that the speech of Temples building, it was a speech without booke. These kinde of

t For this doe read the state of Maccabees in *Ben-Gorion*.

v 2. Sam 7.

Constantines

Constantines I haue met with abroad, and now find no such enemies at home. Let the secret Pharisaicall practises of some witnes that, euen what time I was publikely (to the comfort of distressed soules) exercised in Southwarke vpon this present parable. But the Lord rebuke Sathan. If I being once ouercaried with their tarish doctrine, doe now go before them in pointing out, and remouing such scandales (& all this without Magistrates constraint, or worlds allurement, witnesse my writings abroad published before in forraine parts) then let them not thinke scorne or take it for a discredit to follow: least euerie faithfull Minister that commeth after, do both by word and writing cast the doung of their solemne assemblies in their faces. If they looke to be saued by holding the foundation, they must not be vnwilling to suffer the losse of their timber, hay, and stubble, when the fire of God in his spirit and word do offer to burne it. By the practise of the law, our own hand should first be vpon the beast, and this done voluntarily: but if men vpon a good meaning will couer those cattell of *Agag*, yet they shall bleat, crie out and pursue them vnto destruction. It followeth in the text.

Vers. 27. *Then came the seruants of the householder and said vnto him, Master, sowedst thou not good seed* x *in that thy field, from whence then hath it Tares?* 28. *And he said, the enuious man hath done this.*

x En tõ sõ agrõ.

Two questions are propounded by the seruants vnto the householder, whereof this is the first, together with the answer. For the householder or master of the field, it is plaine before to be the sonne of man. Touching the seruants, some take them to be Magistrates in the Commonwealth: some take them to be Ministers in the Church: I vnderstand it to be spoken of both, and so both will well inough fit, first the Analogie and proportion of faith; secondly, it accordeth aptly vnto the experienced state of Church and Commonwealth, though principally of Ministers.

Then, when? After the field (through Ministers and Magistrates sleepie securitie) was ouergrowen with Tares or open wicked ones: *Then* (as out of a sleep) Magistrates and Ministers

ſters do ariſe: they ouerſee the Catholike Church: they ſpie not onely offenſiue things in the world (whereof no maruell) but alſo in the kingdome or new Teſtaments Church. They grieue at the ſight, and troubled they are in their ſoule about the preſent Confuſion. All this notably and comfortably laying downe, that in thoſe laſt dayes God would not onely ſtirre vp zealous Miniſters for Church reformation, but alſo excellent Magiſtrates (as were *Zerubbabel*, *Nehemiah* and others) for the reformation of Iudah.

Nor was this vnſeene of *Iohn* in Patmos, what time the Angell of God telleth *Iohn* (in the ſolitarines of his ſpirit) that the ten hornes (or ciuill powers) which once had ſubiected themſelues vnto the whoriſh Citie (Metropolitane then of the earth) what time they lay aſleepe by drinking her ſpirituall fornications, they finally ſhould awake, *And hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh and burne her with fire. For God hath put into their hearts to fulfill his will and to do with one conſent, for giuing their kingdome vnto the Beaſt, vntill the words of God be fulfilled.* But thoſe wordes of God (for the time of their ſleepe) once fulfilled, they ariſe (as did *Henry*, *Edward* and *Elizabeth* in England) ſetting fire on the whore for burning vp her abominations. And therefore thrice abominable thoſe ſpirits, that by word or writing proclaime them Schiſmatikes (as do the Papiſts) or Suborners of the beaſts kingdome (as doe blind Reformiſts, Browniſts, Anabaptiſts and Arrians).

y Reuela. 17. 12 13 14 15 16 17 18.

Touching the Miniſters, ſeeing vnto them the more excellent charge of the Church is giuen, by how much more thoſe euils creepe in through their predeceſſours negligence, by ſo much the more thoſe their ſucceſſours are ſtirred vp in an holy fierie zeale for remouing of preſent euils. Such a one was [z] *William* of S. Amour a doctor of Paris. After him *Laurence* an Engliſh man and doctor alſo there. Then *Iohn Wicliffe* here in England: and with him, *Sautre* a Prieſt. *Iohn Hus* a Bohemian, firſt ſtudent in Oxford. *Ierom of Prage* alſo a Bohemian: with multitudes not onely of Miniſters, but alſo of inferiour callings, whom God ſtirred vp in all parts for recouerie of a better Ieruſalem, then that in Iudea of Beniamin.

z He floriſhed Anno. Dom. 1260. For this purpoſe let the yong Student read the ſucceſsion of Doctors, written by Simon de Voyon.

But

But marke that thoſe ſeruants of Chriſt, they truſt not to their owne iudgements herein: and therefore, they runne vnto Chriſt to be enformed, by what meanes all this euill is come. Who, as they ſeeke to him, ſo from him they receiue a ready and faithfull anſwere. Who hauing vnderſtood by the word of the Lord, that all this was the worke of Satan in his miniſters, what time men lay aſleepe in ſecuritie (euen as a Garden ſowen and planted with good, it bringeth forth readily weedes of all ſorts, after a little time of reſt) vpon this aſſurance;

Then the Seruants ſaid vnto him, wilt thou then that wee goe and gather them vp? 29. But he ſaid, No: leaſt while ye goe about to gather the Tares, ye plucke vp the wheat with them alſo.

The ſecond Interrogatorie and his anſwere followeth. The queſtion propounded by the ſame ſeruants (Magiſtrates, Miniſters, zealous people) the anſwere is returned by the ſame Houſholder and Maſter of the Church Chriſt Ieſus. By thoſe holy hearted ſeruants their ſecond demaund (*Wilt thou that we goe and gather them vp?*) it plainly appeareth, that they not onely were grieued to ſee the Church peſtred with ſuch tariſh companions, but alſo that they had a zeale burning in them, for rooting them vp: and yet diſcretion ioyned with zeale, in that they will not walke herein by any conceit of their owne, but onely by the rule of their Maſter Chriſt. Griefe at ſuch tares (I doubt not) there is in many: zeale alſo for tearing vp ſuch tares, I doubt not alſo there is in many: but a true contentment to paſſe by their owne conceipt, and to ſearch out their Maſters meaning for reformation, it reſteth in ouer-few. Hee will walke by this rule, another by that rule for reformation of faith and manners. As for the Browniſt, Anabaptiſt and Arian, they will walke by no rule for reformation of this wheat field, and purging it from weedes: but at one choppe, they hew downe all for Antichriſtian, and will haue no viſible Chriſtian to be found in this confuſion of the field. Tut ſay they, labour we for curing Babel (miſapplying [a] *Ieremies* ſpeech thereto) we would haue cured her, but could not, therefore my people *Go out*. And ſo, when they haue ſeparated from all, condemned all (good and bad, Church and Babel: condemning the ſubſtance of

a Ierem. 51. 9.

of faith and manners in all, becauſe of ſome diſputable accidents, or at moſt, becauſe of ſome accidentall euils) they muſt euery head beginne a new field, a new Church, and all new. And becauſe all are not of one mind, therefore euery one begins a Church (ſpicke and ſpan new) of a ſundry faſhion.

The Browniſt keepes the Baptiſme he hath in our Church, but denieth the Miniſteriall ordination; appointing their laypeople to lay hands on Miniſters heads, and ſo bleſſe them to their miniſteriall office: alleadging the practiſe of *Iſraels* people, laying their hands on the Leuits heads *Nomb.*8. Whereas alas, that was but their forme of Approbation, not of Ordination. For when the people (or Elders of the people) had laid on hands, the Leuits thereupon might not adminiſter before the Lord: for their Ordination and bleſſing reſteth to the high Prieſt: and thereupon came the holy Canon, [b] *Without all contradiction, the leſſer is bleſſed of the greater.* For in *Nombers* 8. it followeth, that *Aaron* tooke the Leuites, filled their hands with oblation, with his hands did ſhake them before the Lord: and ſo (after benediction) did ſet them to the Altars worke. And this hath [c] *Peter Martyr* well obſerued and diſtinguiſhed. And indeed, the ancients made *This* (not *Teaching*) to be a cauſe of diſtinction betweene *Epiſcop & Presbyter* (or Biſhop and Prieſt: for theſe words are of the former Greeke corrupted) namely, *That the Biſhop might ordaine, the Elder not*) for ſo *Chryſoſtome* (hauing ſaid that [d] Elders are vnderſtood vnder the word *Biſhop* 1.*Tim.*3.1. hee after ſaith: *Inter epiſcopum & presbyt.* &c. *Betweene a Biſhop and Elder there is almoſt no difference. For by Ordination alone, they are their ſuperiours: and this* (power) *onely they are thought more to haue, then haue the Presbyters,* or Elders or Prieſts. Therefore (paſſing by Prieſtes, as all of them figures of Chriſt) they caſting eye vnto Church-order, they ordinarily cauſe reſemblance alike to be had betweene Biſhop & Preſbyter, as was of old time betweene the high Prieſt and the ordinarie Prieſts: and the reſemblance of common Presbyter and Deacon, to lie in ſuch difference as was betweene the ordinarie Prieſt and common Leuits. And indeede, the trueth is ſuch: though ſuch as deſpiſe ancient record and reading do (as

ſome

[b] Hebr. 7.7.

[c] Pet. Mar. on 1. Sam. 7.

[d] So do all Ancients.

some doe at home) make sacred Ordination a friuolous ceremonie. Whereby the Browniſts of common inferiour lotte, they haue learned to bid their father (hee that begot them to that faction) to kneele downe, and they the begotten children wil lay hands on & bleſſe their father: an Ordination moreopposite to Chriſt for outward forme (& that is it they ſpeake of) thē if the Pope ſhould bleſſe a man inferior. For they (*ek diametru*) ful-but to Chriſts Canon, do appoint the leſſer to bleſſe the Greater: whereas in the other, the Greater bleſſeth the leſſer. But hereof I haue ſpoken in another Treatiſe.

Touching the Anabaptiſts, they ſtand not partaking in the matter (as doth the Browniſt) but they exufflate or blow off our Baptiſme, ſo well as Ordination, ſaying: *All that floweth from Antichriſts miniſters, it muſt be Antichriſtian.* And ſo, one baptizeth [e] himſelfe (as *Abraham* firſt circumciſed himſelfe: mary, *Abraham* had a commandement; they haue none, nor like cauſe) and then he baptizeth other. But largely did *Auguſtine* confute this Rebaptization and Re-ordination in dealing againſt the Donatiſts, ſaying of the one and the other [f] *The Catholike Church held it vnlawfull to repeat them.* As for *Cyprians* rebaptizing ſuch as had beene baptized by heretikes, [g] as he left ſuch practiſe free vnto others their iudgement, impoſing no law on any (as appeareth in his epiſtles to *Iubaian* and *Stephen* Reines Biſhop) ſo the ſame opinion after was retracted by the Biſhops. And in a deteſtation of ſuch rebaptization it was which cauſed [h] *Chryſoſtome* thus to write: *Qui ſecundo* &c. *He that the ſecond time baptizeth himſelfe, he the ſecond time crucifieth Chriſt.*

e I knew one ſuch, and ſundry can witnes it.

f Aug. cont. Parm. l. 2. cap. 12.

g See for this, Hierom aduerſ. Lucifer.

h Chryſoſt. on hebr. 6.

Touching our Engliſh Arrians, they deny all Baptiſme and Ordination, till new Apoſtles be ſent to execute thoſe parts to the Gentiles, and *Elias* the Thisbite do come for that end vnto the Iewes. Thus (not to ſpeake of other their doctrines) euery ſectarie and ſchiſmatike hath his ſundry Church and faſhion of conſtitution: all of them (in trueth) notable ſchiſmatikes from the Common-wealth of Iſrael: as *Moab*, *Ammon*, *Edom*, and others made breach from the orderly ſeede of *Abraham*. But let them goe, the ſeruants of Chriſts fielde, they conſult with

their Maſter, and from him they receiue this anſwere: Do not teare vp the tares, let both grow togither vntill the laſt harueſt &c. ſo farre is he from bidding them to go out, or yet pull them vp.

Two notable queſtions do ariſe from hence: firſt, *Whether permiſſion of open wicked in the Churches fellowſhip* (for ſuch be thoſe tares) *it do not ouerthrow the Rule of excommunication taught in Matth.* 18.17. & 1. *Cor.* 5. Or if it do not, how then thoſe places can be reconciled? Secondly, *How the permiſſion of theſe ſhal not pollute*, ſeeing ſome open wicked do pollute in 1. *Cor.* 5.6. and *Galat.* 5.9. Touching the firſt, I anſwere: *Permit vnto Doomeſday*, and *Excommunicate before Doomeſday*, they are as eaſily reconciled, as *Dauids* worde and practiſe is found good. When for his word it is written, [i] *That he would not ſuffer a wicked man in his family*: and yet for his practiſe, [k] *he ſuffered* Ioab *in his family*, leauing the ſlaughtering of him to *Salomon* his ſonne ſucceeding. And in a word it is thus: Thoſe that can be excommunicate without harming the wheat (that is, without rending Churches peace and vnitie) thoſe are to be excommunicate: but ſuch are to be permitted (not for loue to them, but to the Lords wheat) as the excommunicating of whom would rend the Church in peeces. The contrary practiſe is, to be peniwiſe, pound-fooliſh. Nor is this reſolution new, but ancient: for *Auguſtine* to the [l] Donatiſt hereof writeth thus: *Ipſe Dominus &c. To the ſeruants willing to gather the tares, the Lord himſelfe ſaith: Suffer yee both to grow vntill the harueſt: The cauſe hee premiſeth ſaying: Leaſt peradiuenture while ye would collect the tares, together with the ſame ye pull vp the wheat. Wherein he ſufficiently ſheweth, when ſuch cauſe of feare is not (but a certaine ſafetie altogither of the graine with certaine ſtabilitie, abideth: that is, when as euery ſuch one his crime is knowne to all, and to all appeareth execrable, inſomuch as it hath no one, or not ſuch defenders through whom a Schiſme may fall out) then (Non dormiat ſeueritas diſciplinæ) Let not diſciplines ſeueritie ſleepe. Then this may well be done without ſpot of peace and vnitie; as alſo, without detriment to the wheate, &c.* Wherein he concludeth, a practiſe of diſciplines ſeueritie, when Churches peace and vnitie may be preſerued, but otherwiſe not.

i Pſal.101.
k 1.King.2.

l Aug.cont. Parm.l.3. whom Iohannes Wolphius followeth in his anſwere to certaine queſtions touching the Church.

not. Nor is this permission a stranger in scripture, no more then the practise of excommunication. For as in 1. *Cor.* 5. the Apostle *Paul* vrgeth a *putting out*: so the Apostle *Iohn* [m] *Diotrephes* the affector of preeminence, a pratler, a busie bodie, and one that would neither himselfe harbour such as came from the Apostle, nor yet suffer others. The Apostle promiseth (*if hee come*) to lay him out in his colours, intending thereby no doubt to prepare a way for his casting out: but meane time hee permits him, inasmuch as he bids them not deliuer him to Satan. Such tares were the factious teachers in Galatia Churches (ioyning Circumcision and Baptisme together &c.) whom the Apostle in those wordes (*Would to God they were cut off*) doth secretly permit, in that he dare not (as in another [n] case) giue it in command. And when to the Corinthes he writes, *I feare when I come againe, my God abase me among you, and I shall bewaile many: of them which haue sinned* ALREADIE, *& haue not repented of their vncleannes and fornication & wantonnes which they haue committed:* here the Apostle not wishing the Corinthes to deliuer such to Satan (as in 1. *Cor.* 5. he willeth the incestuous to be giuen vp, for whose behoofe no one with face could stand) but plainly seeing (yet after a sort halfe winking at) those notable euils, he giueth notice (as *Augustine* also hence vrgeth) that it was because of their tarish clasping condition. And for no loue to the tares, but for loue of Church and Common-wealthes peace it was, that *Dauid* permitted *Shimei* of *Beniamins* quarrelling tribe fauourite to *Saul*: as also suffered bloody *Ioab* to liue all his dayes, for that otherwise he might haue brought all the souldiers on his necke, for auenging the death of their worthy Generall.

[m] 3. Iohn 9.

[n] 1. Cor. 5.

Now (if a Tares condition be considered) can any other conclusion be vrged? for it is not, as many weeds who may be seuered without daunger: but as it growes vnder the leaues of wheat vnseene, like an hypocrite at first, so it soone after bewraies it selfe by the fruit: but then so clasping the wheat by running about it, as it cannot be pulled vp then, but with present danger to the wheat. And such varietie of maladies sometimes fall in mans bodie, whereof some may be purged, and

some limmes cut off without the liues destruction: but some of such nature and in such parts, as they cannot be remoued, but with depriuation of life. And for this cause (namely for preseruation of life, and auoiding some great euil ensuing) we oftentimes permit that we like not. Nor is he fit to gouerne a family (much lesse a Church) that walketh not by this rule & consideration. If any now demand what if *Diotrephes* repent, or for want of repentance he be by *Iohn* in after time cast out, is such a one yet a Tare? Two answers are hereto framed. The first is, yea: as *Simon* was surnamed *Leper* (because once a Leper) so may such a one be called a Tare, because once a Tare. The second answer I giue thus: if either of the former things fal out, he may be said to haue stood (for the former clasping season) as a tare, but now
o 1.Cor.5. he bewraies himself not to be such: Euē as, the o incestuous person was deliuered vp to Satan for leauen & a seruant to Satan,
p 2.Cor.2. who p after proued a man of true spirit & holines. The Parable (as other Parables) it must not be stretched beyond the purpose of our Sauiour made manifest by other consent of scripture: and so I haue proued *Augustines* collection to be sound & irrefragable. If any reply, only those open wicked ones are Tares as die Tares (because it is after said, they shall by the Angels in the great haruest be gathered vp) I so could add, because Tares are bid to grow vntil the last haruest, therfore none are Tares that liue not vntill the last haruest. As also, by that reason we should neuer know who are Tares vntill death: and so to no purpose commaunded to *let them grow togither*, seeing after death they can no more grow togither. To auoid such foolish consequents, the proprietie of a Parable must therfore ay be heeded.

The former conclusion remembred, downe fals the Libertines collection, who would haue all publike wicked permitted: seeing here is not speech of all euill ones, but of a kind of euill-ones which cannot with kingdomes children their good be pulled vp, or cut off, by Magistrate or Minister. Euen as in
q Math.25. the Parable of the q fiue foolish virgins, he declareth not open wicked, but hypocrites (seeing they had their lamps and lights and went to meet the bridgroome so well as the other fiue. Nor was their foolishnes discouered to the Church, vntill they

had slep the sleep of all flesh(good and bad) and were raised againe by the shout of the Archangell) so euerie Parable hath his owne propriety. Here also falleth to ground all such as haue with *Chrysostome* and *Erasmus* vnderstood them to be heretikes, whom the Magistrates should permit to growe, vntill happily they might become wheat. Yet *Chrysostome* addeth: r *Non prohibet, &c. Our Sauiour forbiddeth not to dissipate the conuenticles of heretikes, the stopping of their mouthes, to cut off all libertie of speaking: onely he forbids the killing of them.* But as he hath no warrant hence of preseruing heretikes liues, so he hath warrant inough from many places, for scattering the assemblies, stopping their mouthes, &c. And surely, the Magistrate can neuer be thought to be zealous for the Lord, when he beares(as the ordinarie States of Germanie doe) a sword for their ciuill matters, but none for the Lords religion. To ground also here falleth the Anabaptistes doctrine of Christians vnlawfulnesse for bearing and exercising the sword against trangressors: seeing (say they foolishly from hence) they may liue to become true Christians. In a word, diuers fantasies here fall downe(as *Dagon* before the Arke)nor meruell, seeing tymber, hay and stubble is in the Lords day appointed to burne; that so, gold, siluer, and precious stone it may be discouered for only sutable to the foundation of this heauens kingdome.

r Chrysost. hom. 47. on Math.

Now to the second question, *How the permission of such Tares* (or tarish persons) *they shall not pollute the fellowship?* That such permission is not sinne or pollution to the permitters, it appeareth if but in this, that Christ not onely aduiseth, but also commaundeth such permission for the peace & good of his wheat, or true sonnes of the Church. If first such open wicked vpon due sight and search be found (not thistles, dauke or such separable weeds: for it is presumed that such the seruants here had and would pull vp, but) Tares, or to vs ward in a tarish estate: and if in the second place we permit those Bastards for the childrens sake onely, then such permission is no pollution to vs that haue so seene, sought and permitted. First, because our Sauiour enioineth such sufferance, and who dare make him a counsailour to euill, a maintainer of sinne? Secondly, if the

[f] Apostle touching sinne in his owne flesh resisting his will (or law of the mind) hauing will present with him, but wanting meanes to performe that is good: if notwithstanding this vnrulines of the flesh, he proclames himselfe deliuered from this sinne (or bodie of death) by Christ ruling in him by his spirit, &c. If I say, sinne dwelling in him, he is not therfore seruant to sinne but to Christ, because a better spirit or lawe ruleth in him: much lesse can another mans sinne pollute me or my new man created in Christ, who is so farre from being led captiue by his sinne, as I hate it; and as meanes by God are giuen vnto me in my place, do labour the slaughter of his sinne and expulsion thereof: and when such meanes of remouing him is lacking to me, yet the good-will of remouing such a scandale is neuer lacking. Keeping thus my heart and conscience cleane, all things that are without, are to me cleane & pure. But if the conscience be priuie to a liking of the scandale, and negligent in vsing the fit meanes God hath granted for remouing such a scandale, then he is pollution vnto me, and my soule is attainted with his sinne. The one and the other of those conclusions, haue their ground also from that to *Titus* 1.15. and in *Marke* 7.18.19.20,21.22.23. But it will be obiected, in those two scriptures speech is onely of indifferent things: I answere, the doctrine is generall, and therefore appliable not onely to those indifferencies there mentioned: for nothing (whatsoeuer) is without can be pollution to vs, prouided there arise not in our heart a liking or consent to such euill, nor yet of vs be permitted, when apt meanes are granted for remoual, at least for bridling such euill. Touching this point, it is thus written in [t] *Origen* (whether by him or another I contend not) *Illud tacendum non est, &c. That neither is to be concealed* (namely) *that the knowen wicked hurt the Church, if so be that, either power of prohibiting them the Communion be lacking, or some reason of conseruing peace do hinder. It is plain that this is not hurtful to a man* (namely) *That there is some wicked man (yea, a knowne wicked) present with thee at Christ his Altar: though he be not prohibited, prouided by a good conscience discontented with him, he be separated from him. Manifest therefore it is, that to run with a thiefe, it is no other thing then*

either

[f] Rom.7.15.16 &c. That the Apostle speaketh in the person of the Regenerate, those so vnderstand: *August. in 2. Lib. contra Iul. Pelag. & Tho. Aquinas in Rom.7.* alleaging this of *Aug.* (for before he alleaged another sense from *Aug.* l.13. quæst.) saying that *Melior ista expositio fit Ierom* (*ad Ctesiphont. aduers. Lucif.*) so vnderstands it: accounting the opinion of perfection to the Manechists: and ordinarily all our late writers so take it.

[t] Origen on Exod.20.& 1.comm.

either to steale with him, or with a pleasing heart to accept of his stealth. And that the Church hath euer been so minded, consider not onely her recordes for iudgement but also for her continuall practise. Whatsoeuer therefore in any of my writings may seeme to conclude oppositiuely, I desire it may be reduced hither, where so fully and plainely I haue discussed the question. Nor let any distinguish here (against the streame of the whole Church) between common communion, and the communion in the Lord his supper: for, besides the Ancients their meaning is plaine, we are to consider; first, that the Church is commaunded by suppers administration to set forth Christes death till he come: secondly, if no Tare may be permitted thereto, and there will be Tares vnto the worlds end; then it followeth that the supper must neuer be administred. If it be replied; though they be not excommunicate, yet they may be debarred the supper; I answere, if Churches peace can be so preserued, they ought so to be restrained. Euen as in a familie, a wise householder or faithfull steward v *He will giue the meate in due season:* and not onely that, but also grant vnto some leaue to feast, when (for correction sake) he appointeth some others to fast. A figure whereof vnder the law was this, and that vncleannes, for the which they were seuered for a season: x euen as the Magistrats sword a figure of our excō municating sword; killing them in the flesh, that so they may rise and liue againe in the spirit. But if they cannot with peace and Churches vnion be restrained, they must be rather suffered to *Grow* in their euil, then (by hindering the Lords raine and sacramentall showers) the wheat should be hindered in their grouth. Let them grow togither (saith our Sauiour) vntill the haruest: though to the one sort, word, sacraments, fellowship shall be a sauour of life vnto life, but to the other a sauor of death vnto death: euen as it was vnto such as brought oblations vnto the tabernacle, whereof some by the faithfull Priest were freely admitted: others against his wil (as *Ioab* & *Shimei*) but admitted, because otherwise by the sword they could not be peaceably cut off. So much for this point: it followeth.

v Math. 24. 45.

x Aug. li. 5. ch. 19. of quest. on Deut. So hath Hierom to Heliodore.

Vers. 30. *Let both grow togither vntill the harueſt, and in the time*

off

of harueſt I will ſay to the Reapers, gather ye firſt Tares, and binde them in ſheaues to burne them, but gather the wheat into my barne.

As our Sauiour will haue the tares to grow togither with his children in the Church (& this vntill the great harueſt of God: that is, as is expounded *verſ.*40. vntill the end (namely of all things) what time he will ſend forth his Angels for gathering all thoſe offenſiue ones forth of the kingdome, verſ.41.) As I ſay, our Sauiour willeth ſo long ſufferance of the tares, ſo hence we are to obſerue the forme of ſpeech (*Let them grow togither vntill the harueſt*) whence ſome conclude euery tare his particular harueſt at the time of his death, as alſo a generall harueſt of all in the end of the world. Touching ſuch particular harueſt here is no ſpeech (although it be true from other ſcripture, that the tree falling into the cold nipping y North it ſhall there lie) the ſpeech here is onely of the great vniuerſall harueſt, wherein finall doome is giuen to all. If any ſay, but all the tares which haue been ſome 100. yeares ſince are dead, &c. I anſwer, our Sauiour promiſeth to his Apoſtles, that in executing their commiſſion, he would be with them vnto the end of the world, and lo they died and ceaſed preaching and baptizing 1500. yeares ſince. The Apoſtle charged *Timothie* to keepe the commaundement vnſpotted till the appearance of Chriſt Ieſus, and *Timothie* fell on ſleepe about 1500. yeares ſince alſo. As in the Apoſtles and *Timothie*, the whole bodie of miniſtery ſucceeding in that worke, it is vnderſtood, ſo in the tares firſt conſidered amidſt the wheat, there is vnderſtood the whole corporation of ſuch wicked in ſucceſſion vnto the worlds end. A bodie of ſinne or corporation of wicked, Chriſt Ieſus ſpeaketh vnto, when he thus ſaith to the Phariſees: *Fulfill the meaſure of your ſins, &c. that vpon you may come all the righteous blood of Abel the righteous, vnto the blood of Zecharias (the ſonne of* Barachias) *whom ye ſlew between the Temple and the Altar*. From whence is apparant, as all the righteous doe make but one myſticall bodie whereof Chriſt is the bleſſed head; ſo, all the vnrighteous make their myſticall bodie of ſinne, whereto Sathan is an accurſed head.

y Eccleſ.11.3.

z Math.23.

Let them grow together vntill the end? If they could be with-

withdrawne from, as *Moſes*, *Aaron*, and the other faithfull of the congregation did withdraw their tents from [a] *Korah*, *Dathan* and *Abiram* (whoſe ſin lay not as Browniſts would haue it, in a forme of outward calling diuers from the rule preſcribed: but firſt, their ſin lay in murmuring againſt the chiefe Magiſtrate *Moſes*, and the high Prieſt *Aaron*: ſecondly, in making a mocke of Sanctification and holineſſe: thirdly, in riſing vp rebelliouſly, for lifting vp themſelues into place aboue the holy choſen of God: whereas, other ſupreame Magiſtrate then *Moſes* might not be, nor any other high Prieſt then *Aaron*, during their liues, notwithſtanding the whole people would haue giuen vnto them the beſt forme of outward calling they could deuiſe.) If I ſay, the open wicked could be cald departed from (as that rebellious crue vpon the Lords direction was departed from) then we are ſo to do: but if the caſe be tariſh, then we are to ſuffer ſuch children of *Belial* to grow togither with the children of the kingdome, vnto the very end of all things. For ſeparation in ſuch caſe, it is (as [b] *Cyprian* wel ſaith) firſt a vendicating of that authoritie to our ſelues, which the Father hath giuen to his Sonne alone: and ſecondly, it is but a proud obſtinacie and ſacrilegious preſumption (*quam ſibi furor prauus aſſumit*) which a wicked frenzie aſſumeth to it ſelfe. Which ſpeech of *Cyprian*, old *Auguſtine* borroweth and oft applieth againſt *Donatus*.

a Nomb. 16.

b Cyprian. l. 3. epiſt. 4.

Let them grow togither till harueſt, &c. If tariſh wicked ones ſhall grow vntill the vniuerſall harueſt of all the worlde, held and kept in the ende and vp-ſhot of this worlde, it is for thoſe cauſes: firſt, for the humiliation of the wheate or children of the kingdome, by hauing ſuch Canaanitiſh pricks in their eies and ſides, able to vexe the very ſoule of *Lot*; and alſo able to torment their ſoules with like ſorrow, as were *Ezekiels* people that mourned continually for the wickedneſſes committed in the midſt of *Zion*. Secondly, they are permitted [c] being filthy, to become more filthy: and beeing vnrighteous, to become more vnrighteous (for *Iohn* muſt herein be vnderſtood to ſpeake of the wicked in the Church, ſuch as *Iudes* ſpotted-ones in the feaſts of Loue: and thoſe in Corinths Church, whereof *Paul*

c Reuel. 22. 11

faith, [d] *And if any be ignorant, let him be ignorant*) that so fulfilling and vpheaping the measure of sinne, they may afterwardes haue the more notable fall, & breake-necke downe-fall. Were it not for this harueſt, as the faithfull of all others were most miserable, so those grapling tares triumphing ouer the Lordes people, they were of all men most blessed. *But*, yea I say againe *But* there is a day comming, a blacke day, a gloomie day, a day of terrour and horrour to all the children of *Belial*.

d 1. Cor. 14. 38.

A harueſt must haue reapers, & the reapers here be Angels. The greatnesse of the Reapers, it argues the greatnesse of the harueſt. Nor maruell that both Harueſt and Reapers be great, when as the great GOD is the sender forth of those Angels, and people are the matter that must be reaped. This Harueſt is represented vnto [e] *Iohn* in Patmos, vnder the reaping of Grapes with a sharpe sickle; and there by the ministerie of an Angell commanded so to by another Angell which had authoritie ouer fire. As it is very true, that Christ hath all absolute power giuen him ouer fire, water and euery creature, so I well like the iudgement of such as teach that the elements are committed by the Lord vnto the Angels, for vsing the same against the wicked, and in the behoofe of his children. Touching whose ministration *Peter Martyr* hath this: [f] *Redeoitaq; ad ipsos Angelos &c. I returne vnto the Angels themselues, by whose ministerie also I affirme, that God gouerneth physicall or naturall things. For by their meanes vndoubtedly the celestiall* [g] *Orbes are turned about: and admirable thinges be produced in Nature. For which cause it is elegantly written, That God himselfe is caried by the Cherubims.* Here saith our Sauiour, the Sonne of man shal send forth his Angels, how doth this agree with that of *Paul*, [h] *The Lord himselfe shall descend from heauen with a showte, with the voyce of the Archangell, and with the trumpet of God*? By which showte our Sauiour afterwards in the Gospell saith, [i] all the wise and foolish Virgins shal awake and be gathered to iudgement. Touching the sending forth of Angels (or as *Iohn* hath in his Reuelation, an Angell) as also touching those tearmes, a Showte, the voyce of a Trumpe, I take them to bee borrowed phrases adapted to harueſt and sleepe. For a harueſt, there must be Gatherers: for

e Reuel. 15. 18. &c.

f Pet. Mart. on 1. King. 5.

g Spheres or heauens.

h 1. Thess. 4. 16.

i Matth 25.

raising

raiſing people out of ſleepe, there muſt be ſome ſhowte or loud voyce: euen ſo, for gathering this ſpirituall harueſt, and for awaking the ſpirituall ſleepers in the earths bowels, there muſt be a Gathering and a Noiſe: but touching the forme of all this in proprietie, I take it, we now are vncapable. Yet (as in another place) *Lazarus* his ſoule is by Angels miniſterie conuayed into *Abrahams* boſome: and well inough alſo may be iudged on the other ſide, that the Gluttons ſoule was conuayed into hell (according to that ſpeech vnto another Miſer, *Thou foole, this night They ſhall take away thy ſoule*) ſo it may well be, that by the miniſterie of Angels, the ſoules vnited to their bodies for ful doome, they ſhall be preſented vnto iudgement. But yet this miniſterie a power immediatly deriued from the Archangell (k Chriſt Ieſus) according to that in *Iohns* Goſpel chap. 5. 28. *The houre ſhall come, in the which all that are in the graues ſhall heare his voyce*, that is (as before) the voyce of the Sonne of man: that is, of Chriſt Ieſus in our nature appearing.

k Lombard. l. 4. diſt. 43. B.

Now muſt *Cerinthus* (if before death he repented not) now muſt he come forth and make his anſwere, for teaching that Ieſus was not borne of *Marie*, otherwiſe then by knowing *Ioſeph* her husband carnally. That he was not Chriſt; but that Chriſt came vpon him in the forme of a Doue. And that Ieſus ſuffered, but Chriſt fled away &c. Againſt whoſe abominable opinion touching Ieſus his onely being man, *Iohn* is ſaid to haue written his Euangell: which indeed affordeth arguments, ſpecially for proofe of his Diuinitie.

Cerinthus.

Now muſt the l Nicolaitans that died ſuch, come forth & anſwere for their communitie of women. As alſo the Carpocratians for denying ſaluation to the fleſh: with others their followers, holding it of the diuell: giuing it vp to all filthineſſe, as it were therby to be auēged on the body, their ſoules priſon.

l Nicolaitans. Carpocratians.

Now the m Ophitai (who taught the Serpent which deceiued *Eue*, was Chriſt: who by that meanes made a way for reuealing himſelfe after to mankind. And for this cauſe worſhipped the ſerpent for Chriſt &c. vpon which the Church gaue them that name *Ophitai* or Serpentiniſts.) Now muſt they come forth and know to their ſhame, that they worſhipped the diuel of hell in ſtead of Chriſt.

m Ophitai.

n Montaniſts

The n Montaniſts, who held *Montanus* for the holy Ghoſt, condemned mariage for filthineſſe &c, now thoſe blaſphemous filthy tongues muſt come out and bee tormented with *Dines* tongue in hell fire.

o Arians,

The o Arians (who taught that there was a time wherein God was not a Father, nor the Sonne a Sonne: that the Sonne was not of one ſubſtance with the Father, but of another nature; a creature and meere man: tearmed God onely in regard of office, as Magiſtrates be, &c. Now muſt they ſtand forth before that God who will to them indeed proue no Father, but a conſuming fire.

p Macedonians.

The p Macedonians, who taught the holy Ghoſt not to be God, but a ſeruant trudging about the buſineſſe of the Father and the Son; thoſe now muſt to iudgement. And wel ſhal they know, that ſo they taught becauſe they had not the holy Ghoſt.

q Anthropomorphits.

The q Anthropo-morphits (ſo called, for attributing to God in proprietie, the very ſhape and proportion of Man) they ſhal in this great day well vnderſtand that they ſpoke and conceiued of ſpirituall things, but carnally as bare naturall men.

r Apollinariſts

Now the r followers of Apollinaris, they muſt anſwere for teaching Chriſt to aſſume onely a liuing bodie without a reaſonable ſoule, ſubſtituting the Diuinitie in place of a ſoule: making a confuſion of Diuinitie and humanitie (as if Chriſt were neither God nor man, but a third thing mingled) euen as wine and water mingled, is no more wine nor water, but a mixture or mingle mangle.

ſ Pelagians.

ſ *Pelagius* faction (holding man naturally to haue in his power to will and do well:) they now ſhal find, that they both are ſupernaturall and diuine gifts.

t Eutychians.

Now the ſect of Eutyches (who held that Chriſt aſſumed no nature of ours: the Anabaptiſts doctrine in theſe dayes) they ſhall in this day learne, that that body and ſoule ſhall be damned, the firſt fruites whereof were not firſt aſſumed by Chriſt Ieſus.

v Monothelits.

The u Mono-thelites (ſo tearmed for teaching that Chriſt Ieſus had onely one will) they in this day ſhall be taught to their ſhame, that Chriſt had two wils vnconfounded: the one peculiar vnto his Godhead, which was (as the nature was) *Infinite:*

the

the other peculiar to his manhood, and (as it was) finit. The firſt Will ſtrong as God, the ſecond infirme as man, but infirmity without ſinne. In a word, all the wicked (tares or other weeds) they muſt now be ſeuered from the Lord his wheat: and that which more is, they muſt be collected and bound vp in ſheaues. Not in one ſheaue but ſundrie, according to the meaſure of their euils. One faction in one ſheafe, another faction in another ſheafe: but all prepared for one hell, for one fire, euerlaſtingly burning.

Yet (though but one hell, one fire of wrath) ſcripture ſeemeth to imply (by vniuerſall conſent of the Church) that the meaſure of torment ſhalbe * diuerſly proportioned, according to the proportion and qualitie of ſinne in the ſubiect. Nor diſlike I a certaine Ancient his iudgement touching this, namely, that as in creatures all apt to burne, yet ſome feede the fire more then the other (as for example: oylie and gummie timber, more then fewell of a diuers nature) euen ſo, of ſinners damned, all capable to burne: but the ſame fire and torment more enlarged by the ſubiect it worketh vpon, as his ſinne ſhall be more large and notable. Sin (be it more or leſſe) is ſo conſidered as the ſubiect whereon the burning wrath of God ſhal haue matter to feed vpon for euer. And this is the way, whereby the iuſtice of God againſt ſinne, it ſhall be declared a Iuſtice for euer. In this day, the Originiſts (who haue taught that diuell and all ſhall once come out of that fire and be ſaued) they ſhall find that ſinne in the damned neuer dies (nay, I rather thinke that it is encreaſed: if ſo ſinne can be enlarged in hell: ſeeing ſinne vnmortified, is budding & bringing forth more euil in thought word, worke) and ſo conſequently, the y gnawing worme neuer to die, that fire neuer to be put out.

* x. Reue. 18. 6.

y Iſa. 66. 24. Reuel. 14. 11.

And as the tares (the moſt politicall wicked) together with the whole corporation of Satan, they thus ſhal find in the end, their glorie turned into ſhame, & their temporarie heauen into an eternall hell. So the Lord his wheat or children of the kingdome (for though the other were *in it*, yet they were not *of it*) they are in this great day gathered into the Lords barne. Though they grew together here, they muſt be ſeuered there. The wicked ſhall not ſtand in the aſſembly of the

righteous: nor after that day, shall the soule of any righteous *Lot*, be combred and galled with Sodome. The Iebusits gall vs heere, but they drinke gall and wormewood for it there. We contentedly suffer here, but it is appointed that we shall be glorified there. Into the Lords barne, *Abrahams* bosome, Paradise, heauens glory we shall all be receiued: and there for eternitie placed.

But as there is more or lesse measure of torment for the wicked; so, shall there not be a diuersitie of glorification in Christ Iesus his members? The vniuersall streame of antiquity concluding affirmatiuely, I dare not ioyne with them that conclude negatiuely. Besides, the scriptures they vrge to this purpose, I cannot see them otherwise applied then aptly and fitly. For our Sauiours words in *Iohn*, [z] *In my fathers house are many dwelling Mansions (if it were not so I would haue told ye) I go to prepare a place for you*. Where they reply that these seuerall mansions are to be vnderstood here in the Church: I answer, that cannot be: for the sundrie mansions must be considered in the place whither Iesus was repairing (namely, in heauens glory) and not in the earth whence he was departing. Which better appeareth in that after he preoccupates this questiō of the Apostles (*What shall become of vs meane time?*) whereto he answereth their thought, saying: *Though I go to prepare a place for you, I will come againe*. And where the auncients do alleadge that of *Paul: There is another glorie of the Sunne, and another glory of the Moone, and another glory of the Stars, (for one Starre differs from another in glory)* [a] *So also in the resurrection of the dead*. If any here reply, that this is to be vnderstood of the first resurrection (which is here) from sinne, he speakes openly against the generall and scope of the Chapter: which was to teach the resurrection of our bodies (not soules) against some that in the Church denied it. Againe, if they say that the comparison is between earthly and heauenly bodies, in this place it is apparantly false: for here he concludes: Looke what difference in the glorie of Starres, (though all glorious) euen such difference in the resurrection of bodies, though all glorious: for before the resurrection, no bodie is glorious. And surely, were it we considered but the state of a bodie (where we see all the members excellent, yet a difference

z Iohn. 14. 2. 3.

a This clause in proprietie is the end of the verse.

rence of excellency: and yet the difference no cause of emulation in the bodie, because ech member hath that which is fitting his own place) as also, if we consider that all the beauteous order of God it lieth in distinctions, it must help to perswade, that in his mysticall bodie there be an Identitie (or One-nes) touching the generall, *Eternall life*: yet there must be distinction or difference touching the measure of glorification.

Where the aduerse minded do alledge that [b] Parable of the workmen, brought into the vineyard, some at the third houre, some at the sixt, some at the ninth, some at the eleuenth, agreeing, & so giuing to euery man a penie: and so hence affirme that no one differs in the measure of glory; all obtaining but one and the same price, a *peny*: I answer: a Parable being a figuratiue doctrine, it must be expounded by that which is lesse figuratiue, or plainly proper. The Apostle hauing taught the Corinths so plainly of a difference (not between corruptible and incorruptible bodies, but) between glorie and glorie of bodies risen; it shall be preposterous after so plain assertion, to conclude the contrary from a darke phrase. Secondly, [c] *Augustine*, *Chrysostome* and a thousands besides them haue deliuered a better sense of the peny, that is, how it importeth onely *Eternall life*. Which eternall life though one, yet vttering it selfe in more or lesse glorie, according to the place ech member then enioyeth in this mystical glorious bodie. Some here bring forth fruit an hundred fold, some sixtie, some thirtie. Vnto those of fruits an hundred fold, [d] *Ambrose* referreth the glory of the Sun; vnto those of 60 the glorie of the Moone; and vnto those that bring forth fruits thirtie fold, he sweetly referreth the glory as of commō starrs. And surely, as the contrarie perswasion doth effect in men a remisnes and slouthfulnes in the Lords worke; so, the beliefe of this doctrine is (as a goad) in our sides for stirring vs forward in the works of the vineyard: for out of the vineyard or Churches fellowship, no promise of peny or eternall life.

b Matth. 28. 1. &c.

c Aug. hō. 67. on Iohn. Chrysost. on Math. 20.

d Amb. on 1. Cor. 15.

Which point remembred, as it will cause his people to maintaine Churches vnitie; so, the tares also remembred (hauing place in the Church, yet finally damned) it may force vs to make our election sure by good works. Not to make it sure vnto God by good works, but vnto our selues, as a certaine [e] Romanist well granteth. These be his words, *Per illa verba 2. Pet. 1. 10. haberi non potest*,

e Io. Viguerius in Instit. Theolog.

test. &c. By those words of Peter (2.Ep.1.10.) it cannot be vnderstood that election should be, because of workes following: but that by perseuerance in good workes, [f] *Predestination which is immoueable, it may be showen certaine to vs, by a coniecturall certaintie.* As for all time spent out of the Church, or euilly spent within the Church, what shall we count it but time lost? A certaine heathen could wel say: [g] *There is no cause why thou shouldest thinke any old, because of his gray haires or wrinckles. He hath not for that loued long, but been long. For I pray thee: thinkest thou that he hath sailed much, who (after his putting forth of the hauen) is by a sore tempest driuen here and there, and by force of winds diuersly rushing, is all that while but come round about? Such a one hath not sailed much, but hath been tossed much.* Nor let vs thinke such vnfruitfull and time onely lost, but (which more is) a building vp of fagots for our owne burning: the breeding of a viper in our bosome: the laying of sondry stepping stones to eternal damnation. Wheras, in holy expence of time, we gaine more and more assurance by those fruits of faith, that our life is laid vp and hid in Christ, vntill his appearance. With whose appearance, as our glory shall begin, so neuer shall it end (though wicked *Chiliasts* haue pronounced it to be but of a thousand yeares durance) but as verily as we are by the holy Ghost ioyned to the Sonne, and the Sonne to the Father: so verily we cannot be any more pulled from the possessed glory, then the spirit can be rent from the Sonne, and the Sonne from the Father, and the father from himselfe. To which glorious Trinitie in Vnitie, all kingdome, power, and glorie be giuen for euer. Amen.

Predestinatio ua immobilis st, quadam certitudine coniecturali nobis erta ostendatur Seneca in ib. *de vita reu. cap.* 8.

Theodoret on Ezek. chap. last.

An ende being put heere vnto my speech, we desire such as shall reade this booke, if so they find any thing herein interpreted by vs, worthy the trauell, they therefore would praise the Lord of All. But if the gayne answere not the Expectation, or that they find not fruit answereable to the labour, that then they would pardon the imbecillitie of Nature: but yet would embrace the minds alacritie; recompensing our labours with their prayers: begging (of the Sauiour of All) remission of our sinnes: with whom, togither with the Father and the holy Ghost, be glorie for euer and infinitly euer, Amen.

Thus I speak with the holy Greeke Father.